BOSTON MEDICAL
APR 8 1903
LIBRARY.

# SUGGESTION

A MONTHLY MAGAZINE

Vol. X., No. 1. CHICAGO, ILL., JANUARY 1, 1903. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

**Study and Advancement of Suggestive Therapeutics**

ALSO TO THE

**Scientific Investigation of All Occult Phenomena.**

## CONTENTS:

SOME CLINICAL CASES, - Herbert A. Parkyn, M. D. 1

PSYCHO-THERAPY IN THE TREATMENT OF CRIMINALS, F. Emory Lyon, Ps., D. 9

AS FEELER AND KNOWER, - S. F. Meacham, M. D. 12

RATIONAL SUGGESTIVE THERAPEUTICS, Geo. A. Bieser, M.D. 16

EXPERIENCES, - - - - - - - - - 22

- More Light Wanted
- An Evidential Incident
- A Letter from an Ideal, Broad Minded Physician
- Cured by Telepathy or Suggestion. Which?

QUERIES AND ANSWERS, - - - - - - - - 30

- Voluntary and Involuntary Auto-Suggestion
- What to Suggest to a Patient
- An Interesting Monomania
- Nutrition vs. Spirit Control

EDITORIAL, - - - - - - - - - - 34

SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

*HERBERT A. PARKYN, M. D., C. M., EDITOR.*

**Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.**

Copyright 1902, by Suggestion Publishing Co.

Entered at Chicago, Ill., Post Office as Second Class Matter.

# NOVELTIES Amusing, Entertaining and Scientific.

## Marvelous Feat of "Smoking from the Air."

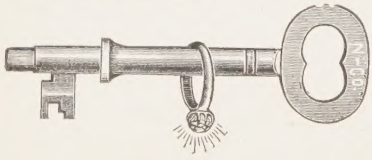
Easily worked. No tobacco used in form. Can be done anywhere and at any time. Price complete, only.....**35 cents**

## The "Modern Gordian Knot."

A very puzzling effect. Any handkerchief laid lengthwise on table, and by taking hold of ends of same and pulling them apart ties a perfectly solid knot in the handkerchief. Can be done anywhere at any time. Equally suited to lady or gentleman. Price.....**25 cents**

## Mystic Appearing Ring.

This novel feat is our own invention, and now offered for the first time. Teaches anyone to put a perfectly solid ring on any cane, while cane is held by one or two persons. A fine impromptu trick, suitable for all occasions. Price, including ring.....**25 cents**



## Mysterious Key of the Ancients.

This key bears minute inspection, both before ring is on and after, still spectators are unable to discover how ring is placed on key. This is the same as supplied by us to the world renowned Divine Healer, Schroeder. Price, including key.....**50 cents**

## Siempre Viva Plant.

The world's greatest curiosity. This plant thrives in any climate, as well in your parlor as in a garden. To grow simply place in water and watch it develop. Removing from water the plant rolls up again. Price to any point in United States, Canada and Mexico..... **15 cts.**, or two for **25 cents**
Foreign countries..... each, **20 cents**

## Ukibana. Japanese Water or Floating Flower.

This product from the Orient is a great source of amusement What appears to be only small strips or pieces of paper or wood, yet when placed in a dish of water they immediately open and form all kinds of objects. Price, per box, only.....**15 cents**

## Wonderful Hypnotic Cards.

Any pack of cards used. Can be done anywhere, at any time. By placing hand, palm downwards, on a number of cards, they cling to palm of hand and will not fall off until desired. Cards are not prepared in any way. Price, only.....**25 cents**

---

List of novelties sent on request. Address all communications to

**GEO. L. WILLIAMS & CO.,** 25 Ashland Blvd., CHICAGO, U. S. A.

# SUGGESTION

*"Man's whole education is the result of Suggestion."*

VOL. X. NO. 1. CHICAGO, JANUARY 1, 1903. $1.00 PER YEAR.

JAN 17 LIBRARY

## SOME CLINICAL CASES.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

For my clinical report this month I have selected six cases successfully treated at recent clinics held at the Chicago School of Psychology.

A few years ago, under the old-fashioned hypnotic method, the results obtained in these cases would have seemed miraculous. Although cures were made with the old methods, still, in accepting a case for treatment we always felt that the final result was a matter of guess work. We were always thankful when a cure was made, but were never certain that the result could be duplicated in a similar complaint in another person. The reason for this lay in the fact that we believed deep hypnosis to be essential to ultimate success, and could not understand how a patient was to be benefited unless deep hypnosis was produced. In this way we spent valuable time, day after day, endeavoring to produce deep hypnosis before proceeding to give actual treatment for the physical or mental ailments. Today, by employing directed suggestion, regardless of whether the patient makes a good hypnotic subject or not, we are able, in the case of every curable complaint, to bring about the desired results in about the same length of time we formerly devoted to what frequently proved to be a vain endeavor to induce a deep degree of hypnosis. Readers of this magazine who have read carefully my recent articles on Hypnotic Somnambulism, will understand the slight value I place on deep hypnosis in the treatment of disease by suggestion. Our present knowledge of the use of suggestion enables us to duplicate a cure of a complaint with certainty. The depth of hypnosis or the degree of suggestibility play no part in the cures made by our present methods. If a trouble can be cured in one patient, we know we can cure a similar trouble in any other patient. We understand what results have to be brought about to obtain a certain cure, and we know how to bring these results about through suggestion. Certain results will follow certain thoughts, and in every instance it is possible to get the patient thinking the thoughts we desire—the results follow.

It is the work of the Suggestionist to place these thoughts in the mind of a patient so that he is bound to think them, and this can be done regardless of the degree of suggestibility, nationality, creed or faith. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving.

But faith is not an essential. As I said before, understanding the physical or mental changes which follow a certain thought, the Suggestionist is able to bring about the mental or physical changes by using directed suggestion in such a way that his patient is bound to think the thoughts which will produce the result. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva. But if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth his saliva will immediately flow more freely than usual, regardless of his faith.

Similarly, many, if not all, the organs of the body can be affected by impulses following certain lines of thought, and these impulses will follow the thoughts and stimulate the organs regardless of faith. It is simply necessary to get a patient thinking the proper thoughts, and it is in the thought directing that the work of the Suggestionist lies.

Although the six cases selected for the report this month all complained of different troubles, when first questioned, still it will be seen that all received about the same treatment. In fact, we shall discover that all suffered from a common cause, although their symptoms were different. There is but one standard of health—good health. The health of the healthy man depends upon his habits of living and thinking, and, when we have studied the habits of living and thinking of the perfectly healthy normal man or woman, we shall understand the standard to which all who are in poor health must rally if good health is to be obtained. Good health is not obtained by avoiding the food required by the healthy man. If you cannot digest and assimilate the food taken and required by the healthy, it does not follow that you should do without this food. The fault does not lie in the food, but in your ability to digest it, and the failure to digest the food can invariably be traced to the failure to line up to the health standard in other ways. Therefore, in treating a patient it is necessary to have in mind the health standard, and every patient must be compared with this standard and his shortcomings noted and corrected.

Disease in any portion of the body is the result of disturbed circulation, at least in the affected part, although, in the majority of cases the whole blood supply of the patient is at fault. The body is made up of millions of cells, which draw the nourishment upon which their very existence depends from the general blood supply. When the blood supply to any group of cells falls below the normal quantity, or if the blood is impure, ill health or disease of these cells follows, and health does not return to them until the circulation again becomes normal. A condition of the general blood supply which will produce headaches in one patient will produce rheumatism, melancholia, boils, insomnia or other troubles in others. The troubles just mentioned are the result, usually, of a blood supply overloaded with waste materials which have not been properly carried off by the organs of elimination. Now a comparison between the habits of living and thinking of a patient suffering from some of these troubles and the habits of living of a perfectly healthy man will indicate the treatment to be adopted. Such a patient may be found to be overeating, or to be drinking too little liquid for the amount of solids consumed; or he may not be breathing and exercising properly; or he may eat too much of one kind of food. It is only by establishing

correct habits of living that such a patient can be perfectly and permanently cured.

Perfect nutrition means perfect health. This is true, not only of man, but of every living thing on the face of the globe. To the same degree in which any living thing is deprived of its accustomed nutrition does deterioration or poor health ensue. Three things are required by every living thing—air, water and food. These three things might, with good reasons, be termed "the life essentials," for a little reflection will show that in the last analysis these three things are all that is required to sustain life, and I firmly believe that if ever the average life of man reaches five score years it will be from a careful study of the necessary blending of these three essentials and the influence of the mind upon the organs which have to appropriate and distribute their life-giving properties.

If a tree in perfect health be deprived of part of its accustomed life essentials certain symptoms of deterioration will follow in a sequence. The leaves at the top of the tree begin to wither, then the leaves at the ends of the branches all over the tree; the whole tree begins to droop, the leaves finally wither and drop off, unless the accustomed amount of the life essentials be supplied. Supply the life essentials again, and the whole tree picks up till every portion of it is flourishing.

The same phenomenon is found in the human being. As soon as he is deprived of the proper quantity of the life essentials, deterioration or ill health is the result, and the degree of ill health depends upon the deprivation and the length of time the deprivation has continued. One patient may complain of constipation and dyspepsia, which have existed for several years. He may not have drunk sufficient fluids to supply the secretions of the body, or he may have met with reverses in business. His worry has caused loss of appetite and he has neglected the life essentials until his organs of nutrition refused to work properly. He may say his complaint is constipation and dyspepsia, but a close examination will find him suffering from many other troubles, due to the general deterioration following the failure of nutrition. For instance, owing to the poor nutrition to the brain his memory and concentration will probably be impaired. He is likely to be nervous, irritable, sleepless and to suffer from cold hands and feet. His eyesight has probably failed somewhat, and his sense of hearing is not so acute. Nasal catarrh also is likely to be present owing to the poor nutrition to the mucous membranes. He is likely to suffer from rheumatism, headaches, melancholia and biliousness, due to the failure of the circulation to nourish the organs of elimination.

It is evident, on the face of things, that such a patient can obtain no relief until he is receiving the proper quantity of the life essentials. Such a patient has to be carefully directed and encouraged, day in and day out, until he is well. It is not sufficient to give this patient a single lesson in the proper mode of living and thinking. He requires the quieting effect of the suggestive treatment and constant, daily drilling, until he is thinking thoughts of health, thinking of the requirements for health and, through directed suggestion, of the correct functioning of every organ in the body.

Cases of this nature have, without doubt, been cured while taking such treatment as Osteopathy, Medicines,

Christian Science, Electricity, Magnetic Healing, Divine Healing, Hypnotism, etc., and the cure has been credited to the system employed, whereas the actual cure of such a case has depended entirely upon a proper supply of the life essentials, or a change in the patient's thoughts, which has made it possible for him to partake of the life essentials. In any event, it is suggestion which works the cure, whether it be used consciously or unconsciously. Either the operator has suggested the proper mode of living or his treatment has produced a change in the patient's line of thought. Patients may get well under any system of treatment, but before the final cure has been accomplished a careful analysis will always show that changes have been made in his supply of the life essentials. In this lie the correct answers to a few questions which have been frequently asked, but which have not been satisfactorily answered heretofore. Why is it that different systems of healing, diametrically opposed in theory and practice, can cure similar troubles by their entirely different treatments? If there is anything exact in the methods employed by one of these systems of healing, why is it that they cure one patient and fail to cure a similar complaint in another patient, who, in turn, is cured by some other system which failed to cure the first one?

The cure does not lie in the system, but in the instruction (or suggestion) given by the physician to his patient. Generally, however, the physician does not realize the effect of his suggestions, and attributes his results to his system of treatment, be it Osteopathy, Homeopathy, Allopathy, Christian Science or Magnetic Healing.

In order to make this point clearer, I will use an illustration. Suppose it is the month of July, and I have seven sickly maple trees in front of my residence. I decide to have each one treated by a different school of healing. I give one to an Osteopath, who finds "a lesion," and uses manipulations. Another to an Allopath, who gives it strong doses of medicine; another to a Homeopath, who uses his high potencies; another to a Medical Electrician, who applies electricity; another to a Magnetic Healer, who uses his vibrations, and intentions, and makes passes; another to a Hypnotist, who endeavors to put it to sleep; another to a Christian Scientist, who employs the one mind theory and gives absent treatment. If at the end of two weeks' treatment these trees are one and all in a flourishing condition—is it any indication that any of the systems employed is the correct one? Probably the only thing these trees required to regain their good health was plenty of water, and this may have been supplied while the healers slept, by night showers, or by a city employe who had been neglecting his duty for a few weeks previous to the time the healers were employed. I could imagine each system of healing claiming the cure as a result of its particular mode of practice, but close observation would show me that it was attention to the life essentials which wrought the cure, and that the actual practice and theories of the different systems availed nothing. A physician in poor health seldom makes a success of curing chronic diseases. Why? In the first place, his own ailment and his appearance are not good suggestions for a patient, and in the next place, not understanding how to supply the life essentials for himself he is unable to direct others. He may have success with acute cases, un-

less he doses them with too much medicine, but acute cases generally recover even without any special treatment.

All the fine theories of practice, years of study of anatomy, physiology, pathology, disease, symptoms of disease, etc., will add but little to the success of a physician who has neglected the study of the healthy man; his life essentials, and the influence of the mind upon the functions of the various organs of the body. Dr. George Dutton, of Chicago, wisely remarked, years ago, "When our physicians as a body study health and become health teachers, much will have been done to eradicate disease and ill health from the race."

Case 1. Mrs. ——, age 52. Applied for treatment for habitual sick headache, which had recurred every two weeks for over 30 years. Always confined to bed for two days. Attack followed by great exhaustion. Had taken various treatments, and a specialist had pronounced her headaches incurable two weeks before presenting herself at clinic.

Questioning elicited the facts that she had always suffered from constipation, and required laxatives three times a week. Her diet was limited to a few articles. She was afraid to eat anything but very light food lest a headache might ensue. Eyesight impaired; hearing a little defective. Kidneys very inactive—about one pint of urine being voided in the day. Patient was tall, thin and anemic. Great depression of spirits and worried greatly over her spoilt life.

Examination showed her breathing to be very shallow. She was not eating sufficient to keep a small child alive, and drank one pint of fluids daily. This patient received one month's Suggestive treatment, during which time she had no recurrence of the headache. Her bowels moved normally on second day, and continued to move freely each day during the month's treatment. She gained six pounds in weight, and was able to eat all ordinary articles of diet without fear. Was stronger, brighter and happier than she had been in years when the treatment was finished.

This patient was free from headaches for nine months after treatment, when a slight one occurred. She returned for a few treatments and I found she had neglected to look after the life essentials as usual. She had been a little careless. Ten months have elapsed since the last and only attack she has had in twenty months. The patient considers herself entirely cured. The treatment consisted in daily Suggestive treatment; the suggestions being directed to forming correct habits of eating, drinking, breathing and thinking. In this way nutrition and elimination were stimulated.

Case 2. Male, age 38. Complained of muscular rheumatism in right shoulder and right hip. Trouble was of two years' standing. Patient said he was quite well in other ways. He had used nearly one hundred bottles of medicine, which had been prescribed by different physicians, druggists and friends. He had also taken Osteopathic and Electric treatment, but nothing had given him permanent benefit.

Questioning brought out the facts that his memory was poor, his eyesight was failing and glasses were required. Suffered from headaches occasionally. Required laxatives to move his bowels and acid foods or fruits of any description produced dyspepsia. The patient took but little exercise. Had never had his attention called to the proper mode of breathing. Drank one quart of fluids per day and was afraid to eat much meat.

This patient was given full instruction

about the life essentials, and Suggestive treatment administered three times a week for one month. Bowels moved normally day after first treatment, and have continued to do so ever since. The pain in muscles gradually grew less, and completely disappeared about middle of third week's treatment. Patient was dismissed at end of month's treatment, his general health having improved greatly.

Case 3. Male, age 34. Was a victim of the morphine and cocaine habits. Was taking twenty-two grains of morphine and five grains of cocaine daily when he first came for treatment. Contracted the habit five years before when in very poor health. Had been seeking good health in vain for a number of years before beginning the morphine, but, under its use, he found relief from the physical troubles, although they were all greatly aggravated when he came for treatment. Had taken several so-called cures for morphine habit, but all had failed, for his old troubles always remained after the drug was withdrawn.

He had suffered for years before contracting the habit from headaches, constipation, dyspepsia, neuralgia and general poor health. This patient had a great deal of self-control and will power, and the result of the Suggestive treatment was remarkable. From the first his habits of eating, drinking and breathing were corrected, and even while the drug was being withdrawn he picked up steadily in weight and spirits. The drug was entirely withdrawn without substitution at the end of sixteen days. The patient had suffered but little, and had gained nine pounds in weight. His organs of nutrition and elimination were working splendidly, and he left for home at the end of one month's treatment, having gained thirteen pounds in all, and declared he was in better health and spirits than he had been for fifteen years. It is now five months since his case was dismissed, and I have before me a letter from him, written two days ago, in which he informs me that he is doing splendidly in every way, including business, and that he has gained over twenty pounds since leaving the clinic.

This excellent result I attribute to the correcting of the life habits, thus giving the patient the stimulation which comes from thorough nutrition, to replace the stimulation of the drugs as they were withdrawn.

Besides stimulating the organs of nutrition and elimination, suggestion was employed to control the nervousness and the withdrawal pains; to encourage natural sleep, strengthen the will, instill courage and determination, and make a man of him in every sense of the word.

Case 4. Miss —, age 22. Complained of painful menstruation, nervousness and lack of energy. Had tried several different forms of treatment, including medicine, Christian Science and dilatation of the neck of the uterus. Nothing had given her permanent relief, although two almost painless periods had been passed after the operation for dilatation.

Found the patient had no idea of the correct habits of living, and was evidently suffering from general deterioration. At sixteen she weighed 160 pounds. When she came for treatment she weighed but 114 pounds. Enjoyed good health till her seventeenth year, when she began to fret over the death of a sister. Her health declined rapidly, she lost weight and soon menstruation became painful.

Questioning showed her to have suffered from her seventeenth year from constipation and dyspepsia. Her eyesight was impaired, she lacked ambition

and strength. Her appearance bespoke anemia, and her cold hands were sufficient in themselves to indicate the treatment to be followed. The patient was drinking about one and one-half pints of fluid daily, and was eating less than one-half the amount ordinarily consumed by a healthy young woman of her age.

Suggestions were directed to the necessity of eating, drinking, breathing and thinking like the healthy woman, and she was assured that as her general health picked up every organ, including the uterus, would be properly nourished and would perform their functions normally and painlessly.

In four weeks' treatment this patient gained eight pounds and the first period was less painful than usual. The constipation was relieved inside of the first week, and at the end of two weeks she was able to eat heartily and digest all food. The case was dismissed at end of month's treatment. She reported still less pain after second menstrual period, and the third and subsequent periods have been passed without pain.

Case 5. Mr. —, age 33. Suffering from nervous prostration and insomnia of three years' duration. Mind filled with dread of impending danger. Unable to attend to business for two years. Had taken several different treatments without success. Symptoms present, loss of memory, extreme nervousness, inability to concentrate the attention, headaches, weak vision, nasal catarrh, facial neuralgia, easily fatigued, shallow breathing, obstinate constipation, dyspepsia, cold hands and feet.

The patient was afraid to eat more than one or two articles of diet, owing to the dyspepsia, and was drinking but little more than a pint of fluid per day. His weight was twenty-five pounds below what it had been when he considered himself in good health.

The patient was entirely cured after two months' Suggestive treatment. The constipation disappeared inside of first week of treatment and the dyspepsia inside of first ten days. The patient gained in weight rapidly from the first, weighing, at end of second month, seventeen pounds more than when he began treatment. He is still in perfect health and has regained his old weight.

The treatment consisted of daily Suggestive treatment; special stress being laid on the life essentials and the normal healthy man.

Case 6. Mr. —, age 54. Suffering from severe melancholia with suicidal intent. Various medicines had been prescribed, change of scenes had been made, several of the leading specialists on mental and nervous diseases in the United States had been consulted, but none had brought relief up to the time he attended clinic here. The trouble was of two years' standing.

Found the patient taking double the amount of food necessary and exercising but little; constipation present for years; occasional attacks of dyspepsia; memory poor, thoughts very melancholic. Had not laughed in a year. Kidneys inactive. Patient taking about one quart of fluid per day. Breathing shallow. Occasional attacks of rheumatism and headache.

This patient was dismissed at end of one month's treatment in excellent mental and physical condition, bowels moving regularly, and all the organs of nutrition and elimination doing splendid work. As the physical condition improved and the brain received a normal quality of blood, the melancholia disappeared and the patient was found to have a very jovial disposition.

Treatment given was entirely suggest-

ive. Attention was directed to the life essentials, curbing the appetite, stimulating the organs of elimination and inducing happy, cheerful lines of thought.

In recording these cases I have not gone minutely into the history of any of them, nor have I stated the condition of pulse, tongue, etc. I have simply given an outline of each case, the chief symptoms and the result of the treatment.

It will be noticed that although these patients complained of different troubles, still in every case troubles of the main organs of nutrition were present, due to the fact that the life essentials had not been attended to properly. All the symptoms complained of were the result of deterioration owing to failure of nutrition.

The cases are not selected from isolated cures. Hundreds of similar cases have been cured without a failure at the clinic. They are all typical cases of imperfect nutrition and ninety-nine out of every hundred patients who seek relief from disease will be found to be suffering from this same trouble, no matter how strange their symptoms may be.

In treating the cases mentioned the suggestive condition was induced at each treatment and the suggestions made to the patient while in this condition. As I said before the cases are typical cases for suggestive treatment and although I have outlined the treatment of each, still I will say for the benefit of those who desire to understand the exact treatment more fully, that it will be found in detail in the November and December, 1899, numbers of this magazine, under the heading, "A Clinical Case and its Treatment."

---

The first and worst of all frauds is to cheat one's self. All sin is easy after that.—*Baily.*

**The Mission of the Positive Man.**

No man achieves anything worthy until he learns the power of conviction.

The world stands aside for the man who has a programme, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

Stoutly affirm your ability to do what you undertake. One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play. If you are deficient in courage, staying power, pluck or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you. Then you will strengthen your success-position wonderfully.

Grant had this positive quality—a firm conviction that he could accomplish whatever he undertook. It is the positive Lincolns, Washingtons and Grants who achieve results. The positive man is wanted everywhere—the man with the plus qualities of leadership. He is fearless—courageous, his conviction is born of the consciousness of strength.

Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Every time you acknowledge weakness, deficiency or lack of ability, or harbor a doubt, you weaken the very foundation, the very possibility of your success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never reach higher than his confidence.—*Mrs. B. Johnson, in Magazine of Mysteries.*

# PSYCHO-THERAPY IN THE TREATMENT OF CRIMINALS.

BY F. EMORY LYON, PS. D., CHICAGO, ILL.

The closing years of the nineteenth century brought to the world some new sciences, and many new interpretations of old sciences. Among the latter, one of the most important and significant, in the opinion of the writer, has been the movement toward what is called physiological-psychology. From the consideration of psychical entities, as factors in purely speculative philosophy, to the study of an actual brain as an instrument for the expression of real physical and mental life is a far cry, but it is a welcome one to this practical age. Thereby the chasm has been bridged between two divergent lines of philosophy, each endeavoring to disengage the physical from the mental. While one was lost in the mysticism of possible mental states, independent of the body, the other conceiving the body as an ideal chemical laboratory, tried to interpret all its phenomena in mechanical terms. Each was as empirical and impossible as the other. Then it was, when these two tendencies had about "gone to seed," that great discoveries were disclosed in the domain of human life. Upon the one hand, the physicists were rapidly learning (not a few, reluctantly admitting) that the body is not a dead crucible, but a living organism, containing a marvelous factor called "vitality," with which they must ever reckon as of greater potency than any medicine or food. On the other hand, the moment the psychologists extended their study of the laws of thought to the brain, the instrument of all known mentation, they found that the paths of thought are almost as endless as their former speculations had been. They learned that gray matter, identical with that of the brain, extends into the spinal column, and that all our nerve processes are thought expressions.

With these two discoveries before us, then, we can understand now that no physical ailment can be intelligently considered or treated without a proper recognition of the power of suggesto-therapy. Nor will the disordered brain be expected to return to perfect and permanent sanity while there is an enfeebled and abnormal physical condition. But the intimate relation and interdependence of mind and body, here touched upon, is only a part of, and preliminary to, a yet greater discovery. It seems to be true that great inventions and discoveries are apt to be simultaneous. So sociology came to the world contemporaneously with many other strides of science, to teach us that as no one science can be studied well without knowing its relation to all other sciences, so the individual man should not be considered independently of his relation to humanity. His body is either a menace or a contributor to the civic health. So, too, man in isolation loses his mind and becomes a maniac.

So it is, in short, that the mind has a two-fold basis—the animal, or physical, and the social basis. No less a scientist than George Henry Lewes claims to be the first writer who formulated this thought. At any rate, it is the depend-

ence of the minds of all men upon both the body and the social structure that lends significance to the subject of this article. It is this that makes crime not a matter of physical heredity merely, but one of social responsibility as well. A responsible being should be held accountable in great measure, it is true, if he has not overcome the evil tendencies of his nature, or if he has not become master of his environment. This is not more than man can do, provided he has a normal or average birth and setting in this world of sin. But as we are not consulted as to how and where we should be born, then surely others than we will be held accountable if our heritage is unfavorable. But as there are no born consumptives, so there are no born criminals. It is but a tendency to either with which any mortal can be endowed. But, unfortunately, it is usually those who are born with a tendency to criminality who also have the least to say about what their environment shall be. Let us not, therefore soothe our consciences by laying belated blame or posthumous pity at the door of their ancestors. Is not the society of the present as much to blame for perpetuating that environment as it would be for increasing the consumptive diathesis by supplying unsanitary conditions?

But it is not the object of this article to point a moral, so much as to relate some of the results of several years' experience in dealing at first hand with those who have been in prison. As superintendent of the Central Howard Association, engaged in securing employment for and otherwise helping ex-prisoners, the writer has had ample opportunity to note the pathological attitude of the ex-prisoner toward society. That this attitude must be spoken of as pathological, is not, however, as I have already intimated, wholly the fault of the individual. If society had sooner recognized to what extent the problem of criminology is a psychological one, the anti-social symptoms would now be far less pronounced. When I say that the average ex-prisoner is a psychical and social invalid, a vast field of possibility in the treatment of both the prisoner and the ex-prisoner is opened. And while this suggests the hospital, rather than the dungeon for the prisoner, and honest employment instead of ostracism for the ex-prisoner, yet it is true to experience and observations. And it is true of the habitual as of the accidental criminal. The latter is the acute invalid, and the former is the chronic. But, if we go back far enough, we shall find the neurasthenic impulse which made the so-called "accidental criminal." If you go back still farther, you will find the social influences and suggestions which caused the neurasthenic impulse.

But again leaving causes, let us turn once more to results in the treatment of this invalid. If suggestive therapeutics is of value in the treatment of the physical invalid, is not suggesto-therapy still more directly indicated for the psychical invalid? As a matter of fact, we find it a practical and powerful means of restoration.

Here is a man who has paid the penalty of his crime and faces the world with a better purpose. We will bear in mind, though not dilate upon, the adverse and negative suggestions, which doubtless contributed to his downfall. In passing, we will mention, though not emphasize, the fact that all prison officials are human, and some of them are human monsters, capable of misjudging motives and mistreating their wards. We will recall, in

short, that the general attitude of nearly all who have looked upon or thought of this man since his incarceration, have furnished a bad line of suggestion, which has helped to weaken his will and break down his manhood. Does it not stand to reason that these baneful psychical and social influences may in some measure be counteracted by a specific line of suggestive treatment? When we remember that the positive is always stronger than the negative, and also that suggestion under relaxed conditions has an exaggerated effect, is it surprising that under all favorable conditions we accomplish marvelous results?

Of the men helped by the Central Howard Association during the last several years, with this method always in mind, fully ninety per cent have been permanently and effectively helped to good citizenship. To be sure, the majority of these have come from the fifty per cent which constitutes the average proportion of "accidental criminals" with little or no hereditary taint or tendency. But I and stimulate the organs regardless of am quite persuaded that the law of suggestion as a post-prison force, if applied more persistently and collectively by all who touch the patient's life, can practically annul both the law of heredity and the long period of vicious environment. I mean heredity as it is generally understood, as a fatalism, which marks the man beyond redemption, and environment, which, though it demoralizes and embitters, does not deprive the man of the divine image, which may be re-discovered and expressed.

Suggesto-therapy as applied in this direction, must, of course, be positive and uplifting. It must re-inspire courage and confidence in the patient. It must tend to replace baneful habits of life, thought and sensation with wholesome ones, and direct an otherwise aimless life, if necessary, in a normal direction, and fill it with a nobler purpose.

[The writer of this article will be glad to answer any questions in regard to the above subject. Any of our readers who may wish further information as to the practical working of The Central Howard Association, may address Dr. Lyon at 1011 Unity Bldg., Chicago, Ill.—Ed.]

—From *Medical Progress.*

---

**Cheerfulness.**

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the canstant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Anon.*

---

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—*Lord Chesterfield.*

# AS FEELER AND KNOWER.

S. F. Meacham, M. D., Oakland, Cal.

I believe in one Substance, which underlies all that exists and that we call things. I believe in but one Force, which appears in a diversity of manifestations. We know nothing about unmanifested force. Force is always manifested through mechanisms. The manifestation is always commensurate with the power of the machine. The machine of manifestation is always a limiter. It is possible, and so far as we can know it may be true, that the Force manifesting through an atom, molecule, or cell may have just as much power, intellect and mentality, yes, even self-consciousness, as has the Force manifesting through the human body and brain. But if it has, it cannot manifest these through machines so simple and homogeneous.

I believe in distinct but not separate forces, manifesting through distinct, not separate, mechanisms. These distinct forces are one in essence, one in power, one in potency, but distinct and differentiated by the character of the machine through which the manifestation takes place. From the above you can easily see that I think we have been using words in a very misleading and erroneous way as names of *separate things*—of things in themselves. But there are no separate things, no things in themselves different from and independent of other things. All are but related parts of one great, organic whole. This whole is the only thing in itself there is. All else are parts of this thing, related parts. Each thing, as we see it, is but a center and mechanism for the reception, individualizing and utilizing of this one Force. Everything from an atom to solar systems is but such a mechanism; and the Force utilizing and manifesting through these various mechanisms is one, not many. Our words, then, should be used as names of segments, or fragments, of the whole. No matter whether we are thinking of the substantial side or of the Force side of the question, our words are but names of segments just the same—either of substantial segments or Force segments.

In the light of the above, let us look at the name Knowing and and the name Feeling. We have always been taught to think of these as separate things, with separate sources of manifestation. But if there are no separate things or forces this cannot be true. I am not going to enter into the psychology and localization of these faculties but desire to give a far simpler view of them than that commonly held and, as I believe, a view far more applicable to daily life.

As I have said, these are not names of separate things. I believe they are only names of the two sides of the same thing. Remember that we know only the manifested, and that some substantial mechanism is always the means of manifestation. The human brain is the mechanism through which knowing and feeling are manifested, in the manner we are considering in this article.

According to my view, the Force manifesting through the brain is one with the force we call Life, manifesting also through heart, lungs, liver, stomach and all other organs, tissues and even cells of the body. They are one, not in any vague, metaphysical sense, but in power, essence, potentiality, in everything characteristic of reality and unity. This one Life is

named differently according to the mechanism used to manifest it, as heart, lungs, brain, etc. As the organs differ in mechanism, it would be foolish to expect identical work, so we give to the different work different names; just as in the case of electricity, we call for so much light, or so much power, or so much heat, according to what use we wish to make of it, yet it is all the same electricity. The difference is in the instrument, in the machine. There is but one law in the world and that is the Causal law. The great stream of cause and effect flows on, creating by making manifest, and each of us is but a drop in this onward moving stream. We are not sticks, nor vessels, carried by the stream, but actual parts of the stream. As portions of this stream flow through my brain, I become aware of sensations. I sense the effect.

While my awareness is of the effects of sensations upon myself, I am a Feeler; but as soon as I become interested in the nature and relations or uses of these effects, I become a Knower.

As a Feeler, I am the center of the Universe, the most important element with which I am acquainted. As a Feeler, I am unable to see why the entire community should not so order its conduct as to harmonize with my pleasures and pains. I cannot see, or rather feel, why God has not so made the world that I must be happy anyway. Why didn't he make me so that pain must be an unknown thing. I cannot feel that he can be just and not contribute to my support and comfort in some direct and clearly manifest way. As a Feeler, I am the starting point, the center of all that is. The personal standpoint is the one of greatest importance to me so long as my dominant experience is that of feeling; and all my knowing is only tributary to my feeling, so that there is a lack of all true proportion between the two.

My attention, my interest, is centered upon myself, my sensations, and their immediate effect upon me as pleasurable or painful. All outward things and inner experiences are interpreted in the light of their bearing upon myself, not merely as an individual, but as the only individual to be considered. All other interests are subordinated to this one, namely, the gratification of my desires so as to give me agreeable sensations.

But let me begin to realize that I am not the center of the universe, but only one small fragment of the great whole of life—that I am only one of the teeming multitudes that make the world, and that to these, whether I will or no, I am irrevocably and indissolubly bound—that their origin is my origin, their progress my progress, their destiny my destiny. Let me find out that to the extent I separate myself from the common interests I destroy myself; that isolation from the established world-order of mutual helpfulness and interdependence is death—that only as I realize my true proportion and place in the universe of people and thought and things that there is continuation or enlargement of life for me. Now I am a Knower.

When my attention is taken up with the relationing of sensations, that is, when my awareness of myself is that I am one of many; when I am conscious of the relational aspects of myself to the other segments of the whole, when, not their effects on myself as pleasurable or painful, but the origin, destiny, nature, uses, relations, etc., of my experiences are uppermost, then I can see things very differently. Now, to me as a Knower, God would no longer be just if he should so arrange things that you could do as you appear to

me to want to do, as that would interfere with either me or some one else and no gain as a whole would be made. Now I can see that my pleasure may be your pain, my good your evil, and that these aspects of the stream of Cause and Effect are purely personal and not questions that pertain to the whole at all.

As a Knower, I can find neither pleasure nor pain, good nor evil as they might belong to the whole, for the good of one period, time, or people, has been the evil of some other time, or people, and even now these are largely questions of geography. As a Knower I can find no pleasure nor pain, for I cannot by any possibility feel any pleasure or pain but my own. Try as hard as I may, I cannot feel your feelings, and when I think I am doing so, I am not, but am feeling my own, sympathetically awakened. They are my feelings, and it is as a Knower that I say you feel the same. I feel *with you* but do not feel your feelings and only know indirectly how they resemble my own. I do know, though, that on many occasions what you shun as disagreeable, I am attracted to as pleasant and desirable. I do know that no two of us enjoy the same things and the difference is not superficial and unimportant but radical and mutually destructive—could not possibly exist together.

The things that are pleasant to me I call good, the things that are painful I call evil. I could not possibly call any line of conduct or experience good that should cause me permanent pain. I can by experience learn that what gives present pleasure may later give pain, and I may learn to avoid the present pleasure and to seek the future pleasure, but here I am a Knower not a Feeler; I am relationing, not feeling. So we see that the words pleasure and pain, good and evil, are attributed to the same experiences and all belong to me as a Feeler, all are purely personal, all are unknown by the whole, or cannot be attributed in any case to the whole. The Knower, the Relationer, fails to find them. Then what does he find? Harmony and discord, knowledge and ignorance.

Are not these, after all, but other names for the same things? Are not the things that are inharmonious to me also painful to me? To the latter we would say yes, to the former no. I have already said that I cannot feel your pleasure nor your pain, and as a Knower I do not find your feelings. I can, however, as a Knower, find your actions, your conduct, and compare or relate the same with the conduct of others; that is, the Knower easily finds harmony and discord, or resemblances and differences in conduct. In fact, this is my office as a Knower.

As a Knower, I am one among many, not separated by any hard and fast lines from the rest, but belonging to the same endless stream of causation.

As a Relationer, I can see that to succeed I must learn to harmonize my conduct with that of the other related members of the whole. It may be true that I am an indestructible part and that all the rest combined cannot annihilate me, yet if I am to be happy, I must learn to get pleasure out of conduct that harmonizes with the other related members. I am not going to be able to find any place where I can be alone, or where the acts of others shall not affect me. True it is that my character will determine how others will affect me, and also *what others* can affect me at all, but to be happy, which really means to be in harmony with my environment, I must be able to get pleasure out of those harmonious re-

lations. Individualism, as ordinarily talked, is but the Feeler talking. The Feeler is quite likely to be wrong, as he exaggerates the personal aspect out of all true proportion. It is only as a subject of pleasure and pain that I am of any great moment, and there I cannot but feel myself as being of vast importance. The soul should be centered at the point of Knowing—not of Feeling.

When everything seems to go awry, when the whole world seems to be against me, when vice and crime seem to go headlong through the world carrying all before them, then I am feeling, not thinking; then I am attending to the way events and experiences *seem to me,* not to the real related and useful aspects of these events and experiences. They are all useful in the evolutionary attempt to establish harmony and to awaken knowledge. These are nature's aims, and it should be our individual effort to gain pleasure by acting in accord with these evolutionary demands, for somewhere, sometime, I must learn to obey them.

Harmonious relations for the many are usually of more importance than the *mere pleasure* of the few. Mere *pleasure and pain* are not safe guides. I must learn to live as a Knower. Happiness will always be my aim, but I must learn to get it *as a Knower* and not *as a Feeler only or mainly.* It is only as a Knower that I can determine what pleasures will pall and what ones last, and this is clearly necessary to permanent happiness.

So, while knowing and feeling are but different aspects of the same events, it makes a great difference to me to which aspect I attend. Feelings are not to be killed, as that is neither possible nor desirable, but to be relationed, to be seen in their true setting in the onward moving stream of Cause and Effect—to be subordinated to a rational view and conduct of life.

Let us be interested in individualizing and using this Force as it flows through us, rather than in merely feeling its effects on us as separated entities, which we are not. Knowledge of the universal good is the important thing. I can choose and act from what is actually in my mind, not from my merely personal desires and feelings. I must always strive to get what I desire, *provided the Knower acquiesces in the desire,* and I must be constantly at work to gratify the rational demands of the Knower. He must learn, and learn and learn, that he may do, and do, and do. And the important knowledge is related knowledge, harmonious knowledge. To do more, I must know more and desire the harmonious.

Let us stand by what we *know,* not what we feel or dream. Any attempt to make an emotional raid on the world can end but in disaster. It is as Knowers that we have so far conquered and the future can offer no exception.

Dream and dream grandly, love and love widely and deeply, but let these incite to the acquisition of knowledge that our performances may be harmonious and hence lasting.

---

Man only blames himself in order that he may be praised.—*La Rochefoucauld.*

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—*Penn.*

Absence extinguishes small passions and increases great ones, as the wind will blow out a candle and blow in a fire.—*La Rochefoucauld.*

Idlers cannot even find time to be idle, or the industrious to be at leisure. We must always be doing or suffering.—*Zimmerman.*

# RATIONAL SUGGESTIVE THERAPEUTICS.

BY GEORGE BIESER, M. D., NEW YORK.

The theory and practice of suggestive therapeutics will vary according to the view that is taken of those psychic phenomena, of which suggestion is an essential process. The view an individual takes of any phenomena that he observes or experiences will depend largely upon the purpose he has in mind, upon his previous education concerning the same, and upon his inborn sagacity, *i. e.*, his ability to distinguish between the essential and the non-essential attributes that constitute the complexus called a concrete fact. The numerous views of the phenomenon of mind, and especially of the influence of the mind as an element of prophylaxis and therapeusis, taken by humanity during its progress from the states of savagery and barbarism to those of civilization and enlightenment, have been productive of many systems of psychic healing—some systems rational and practical, and others absurd and impractical.

The history of psycho-therapeutics shows that it, in common with all other sciences, has passed through preliminary periods or stages of development. The first of these was the mystical, which gave way in time to the empirical. It has been in the light of the systematic investigation and research of recent years that psycho-therapeutics has fully emerged into the third or rational stage—that of the scientific. Many of the systems of psycho-therapeutics, prevalent in the first and second periods, still have some followers and advocates that either practice these primitive methods as such and under their original names, or else in more or less modified forms and under new names. Briefly, the first period, which may be said to extend from very ancient times to the time of Mesmer (the last half of the eighteenth century), is the *mystical* or *theological* one. During this period, phenomena that to them seemed extraordinary and strange were explained by some sort of mythological, mystical or theological philosophy, not only by priests of all beliefs, but also by mystics, magicians, philosophers, alchemists and observers of all shades of intelligence and ignorance. In short, they assumed that the phenomena they evoked by their practices were due to the intervention of supernatural agencies or personages, and they ascribed the cures they wrought to simples, caskets and magical practices, to the direct influence of gods, demons and spirits, to the effects of fluids emitted from suns, stars, planets and other contents of the physical heavens, and to activities of what not.

Psychic phenomena mentioned in history as having actually occurred during the mystical period may be grouped into the following classes:

First, those occurring spontaneously in persons laboring under diseased conditions—mind epidemics, obsession, suspended animation, catalepsy, autographism, convulsions, and the like.

Second, those occurring under the influence of a fixed idea or profound meditation—as ecstacy, faint, spell, crisis, vision, sybilline, verse or oracle, pythonic divination, and the like.

Third, those that have come about as the result of magical procedures, such as trance, lethargy, fascination, subjugation, bewitchment and the like. But when all these phenomena, of whatever character, are classified in harmony with the scientific formulæ of today, it will be found that most, if not all, of the so-called supernatural occurrences of the past and of the miraculous healing of the sick by persons ignorant of the medical sciences and curative art may be attributed either to intentional or unconscious deception, or to perfectly natural processes. Trickery, nervosity, undue excitation of the imagination and senses, and suggestion—processes that are understood by modern scientists and that are of natural or human origin—are found at the basis of all the ancient juggleries, of most of the reported supernatural phenomena and of miraculous cures.

The second or empirical period covers the time extending from the appearance of Mesmer with his theory and art of curing the sick without medicine to the appearance of Braid, Heidenheim and others with their proofs that the phenomena produced by Mesmer's procedures and their own, as well as by other procedures similar and cognate, were of purely biological, physiological and psychical origin. During this period the theories of celestial, astral and infernal essences were replaced by the theory of *animal magnetism,* and the pretended science and art of Mesmer and his followers became known as Mesmerism. While Mesmer and his immediate followers held to the theory of a universal fluid by means of which the celestial and terrestrial bodies exercised a magnetic influence on the animal and vegetable life of our globe, his more remote followers substituted for his theory one of mere human power—magnetism—which was claimed by them to be bestowed on some exceptionally gifted persons, who used or abused it in order to prey on the credulity of their subjects, or dupes. Mesmer and his followers, unlike their predecessors in psycho-therapeutics, claimed that they cured all sick persons without diabolical or divine intervention. Even though Mesmerism did degenerate into charlatanism, Mesmer's system had at least the merit of calling the attention of the scientific world to some very important facts concerning man's psychic nature and of bringing about the great movement of curiosity that led up to the discovery of the important role which the process of *suggestion* plays in so many psychic and biologic phenomena.

Finally, the third period, which may be said to date its beginning from the time that Braid began to investigate systematically, Mesmer's ideas and methods, is the *scientific* or *contemporary* one. In this period we find the theories of the previous periods rejected and the laws or conditions governing psychic phenomena, especially those governing the phenomena of *suggestibility,* established on a solid basis. In consequence, we see to-day the old absurd methods superseded by rational and dignified ones, which are more effective and more generally applicable. Since Liebault proclaimed and demonstrated the process of Suggestion to be an important factor in many psychic phenomena and in psychic healing, reason and clinical experience show clearly that it is, beyond the shadow of a doubt, the essential scientific principle that underlies the extraordinary and miraculous cures and most of the occult and strange psychic phenomena reported as having occurred in ancient times and in the Middle Ages.

A careful review of the psychic phe-

nomena of all countries and all ages forces us to class them individually under one of two orders:

First, such as somnambulism, lethargy, induced sleep, illusions, hallucinations, amnesia, catalepsy, automatic movements, analgesia, anaesthesia, alterations of personality, stigmata and numerous other psychic phenomena that are easy to bring about but whose scientific demonstration and explanation belong to the legitimate domain of serious, experimental psychology and physiology.

Second, such phenomena as prophecy, thought transference and miraculous healing that are absurd, false and the work of tricksters, charlatans, empirics or persons in error and that are claimed to be feasible by none except such persons.

What is true of the psychic phenomena just enumerated, that of the make-believe and the simulated ones of the second order as well as those of the first order, modern science has shown to be of biological or human origin—to be voluntary or involuntary modifications of the usual functions of the body. Any of these phenomena may appear spontaneously in individuals during disease, especially hysteria, neurasthenia and insanity, and in those with ill-balanced nervous systems when events of great moment or interest arouse them from their usual mental routine. But all these phenomena can be induced or brought about artificially in persons suffering from nervous derangement or who possess a certain mental organization exist; and even in cases where these conditions of the nervous system do not exist, many of the above mentioned phenomena can be induced by well-known methods. Persuasion, coercion and excitation, or some combination of any two or all three of them, were means employed by the healers and provokers of psychic phenomena in the past. The same classes of expedients are employed to-day but in a more rational and effective manner.

Because their theories lead us beyond the realm of science, where our philosophical and sensory appeals find no support but faith and fancy, allow me to pass by the religious and metaphysical systems of healing so much in vogue at the present day. To-day, those who employ mental therapeutics are broadly divided into two classes. The first class is composed of the men that are working along scientific lines only and that seek to utilize the influence of the mind over the body, both in health and disease, for the good of humanity—but who allow only and assert positively the biological or human origin of mental influences. The second class is made up of the witch-doctors, faith curers, absent healers, magnetic healers, psychic scientists, occulists, hypnotists, esoteric vibrationists, phrenopathists, venopathists, vitapathists, viticulturists, Christian Scientists, Dowieites, Weltmerites and some twenty or more other cults that ascribe the cures wrought by their procedures to some condition of the moral nature or to some chimera conjured into existence by fancy, which operates directly upon the body.

In recent years, psycho-therapeutics has made such progress through the efforts of serious and intelligent investigators that it has finally taken its rightful place in the legitimate science and art of healing. As a system of healing complete in itself, it demands the same recognition in the treatment of the sick as does medicine and surgery; therefore, the time has arrived for weeding out the fallacies and dangerous assumptions (those of the Christian Scientists for instance) in the theory and practice of suggestive therapeutics, and for encouraging the practice of mental thera-

peutics from a purely scientific standpoint. With the loss of prestige that has apparently overtaken animal magnetism, faithcurism, hypnotism, metaphysical healing and the numerous therapeutic anachronisms of this class; with the knowledge on the part of medical men and intelligent students of psychics that in too many instances the only service rendered by these methods of healing is to create belief in plain, unadorned nonsense; or in many cases either to aggravate instead of diminishing morbid conditions and habits or to substitute others equally undesirable, there has arisen a widespread desire for a more intelligent understanding of what may be done to influence the mind, and through it the physiological economy, wholesomely along strictly scientific lines and without hocus-pocus and melodramatic assistance.

But let it be remembered that the view of psychical and physiological phenomena taken by the professional world differs materially from that taken by the world of fashion, by society and the laity at large. The "man of affairs" looks at biological, sociological and scientific subjects in a different attitude from that taken by the "man of science and art." The great problems of prophylaxis and therapeusis, whether their solution is attempted by material agents or by psychical ones, can be solved only with the help of the sciences, especially the medical sciences, which study psychological and other biological phenomena at their anatomical, physiological, pathological and other possible sources. The medical scientist proceeds to study psychic phenomena in one or both of these two ways: first, he observes phenomena as they occur spontaneously and then if possible and legitimate, attempts to reproduce them experimentally, especially in subjects during diseased conditions, in the hope that the processes—known and unknown—operative in these phenomena may have therapeutic values—may be panaceas, elixirs of life or universal remedies; and second, he abstracts from such phenomena some essential element of which he studies the properties, especially the prophylactic and therapeutic ones, and seeks for them in similar, cognate and even diverse phenomena, whether normal or morbid.

The former way of studying and systematizing experiences and concrete facts has received the name of *empirical science.* Many important facts concerning life are discovered in this way and much useful knowledge of life processes acquired; but slow progress is made when this kind of science is solely relied upon for practical therapeutics. Besides, it is apt to give rise to much corruption of practice —often to the wildest kind of speculation. In other words, a system of healing based solely upon this kind of science merely attempts to reproduce previously observed and experienced phenomena, or results, without proper or sufficient discrimination in the character and type of the disturbance of mind and bodily functions, occurring in patients. Empirical science is the basis of those exclusive, or cure-all, systems of prevention and cure classed as isms, crazes, fads, cults, codes and pathies —*i. e.,* when there is any science at all about them.

The latter way, the method of neoteric science, has received the name of *abstract science.* It was this form of science that really caused the great progress in the healing art during the last century. It is science, or knowledge systematized, resulting from inductive reasoning. It states the essential attribute (or attributes) existing or the essential process (or processes) operative in similar, cognate and apparently diverse psychic phenomena, and when relied upon by therapeutists, allows

the effective, discriminate and rational application of psychical and physical remedies in diseases and perverted habits. The basing of the theory and practice of suggestive therapeutics upon the principles of abstract science and the facts established by empirical science, removes this system of healing from the field of *empiricism,* from the field of chance trial and mere clinical experimentation, to that of scientific certainty and reliability.

But some of you may ask, "Are not theological and metaphysical abstractions composed of the same fabric as those of science?" True, the theological and metaphysical abstractions are similar to the scientific ones psychically. But the former, the theological and metaphysical, are abstractions of essentials that as yet have not been demonstrated to have any existence except in the domain of faith and fancy or to have any source except that reservoir of chimeras—the brain; the latter, the scientific, are abstractions, of real, demonstrable essentials (intrinsic, extrinsic and relational) from the chaos of essentials and non-essentials that compose the concrete facts in the world of sense about us. Whether the essentials are material or immaterial in nature, abstract science sets them up by themselves, as if they existed as such, merely for convenience of study—nothing more.

As our present interest is only with the influence of mentality upon the bodily functions and especially with mental action as aroused, augmented and directed (or inhibited) by the process of Suggestion in the treatment of degenerate, sick and miserable humanity, let us pass without further remarks, the various transmission and production theories of INTELLIGENCE. In the following table are briefly enumerated the positive proofs, furnished by the Medical Sciences, that the brain is the physical basis of all mental action.

| *Proofs.* | *Authorities.* |
|---|---|
| I. Anatomical:— | |
| (a) Comparative Anatomy | Spitzka |
| (b) Natural Atrophy. | |
| (c) Artificial Atrophy | Von Gudden |
| (d) Development of Foetus | Flechsig |
| II. Physiological:— | |
| (a) Stimulation (Electrical) | Fritsch, Hitzig, Ferrier |
| (b) Extirpation | Ferrier, Munk |
| III. Pathological:— | |
| (a) Comparison of Cases | Charcot, Nothnagel |
| (b) Secondary Degeneration | Türck |

Generally speaking, the kind and degree of mental activity in an individual depends upon the anatomical and physiological integrity of his brain, upon its growth and development, and upon its blood supply and impressions. Only in living creatures having a nervous system that has supreme control of the internal affairs of the body, of physiological functions, and that determines the conscious behavior of the organism in its relations to outside media and agents, is there manifested that high degree of *intelligence,* of psychic activity, known as consciousness, as ordinary consciousness, as general consciousness.

While many investigators in the psychic domain speak of a dual mind, of double consciousness (*Das Doppel-Ich*), of supposititious brain forces and of celestial, infernal and astral emanations, the legitimate science of psychology knows of but one kind of consciousness, of connections that exist between psychical elements—*i. e.,* ideas, and of relations of ideas to mental operations and bodily functions. Consciousness not being a homogeneous unity, we find on analysis that it is composed of various mental operations—perception of personality, perception of sensations, stream of thought, emotional feelings and volition—held together by associative and apperceptive connections and processes. Of these processes that of Sug-

gestion is the one of especial interest to us at present. Consciousness as a whole, reacting upon the body through the process of attention, varies the bodily functions—that function on which it is concentrated being augmented or inhibited, as the case may be. Laboratory experiments and clinical observations have shown conclusively that diminution, inhibition, augmentation or perversion of physiological functions can be solely the result of degrees and conditions of consciousness.

The functions of the body in the sick, degenerate and miserable, provided anatomical and physiological integrity of tissues and organs are not too much disturbed, and provided the conditions and degrees of consciousness are such that any one, or more, of the mental operations are controllable by sensory and philosophical appeals, can always be more or less influenced therapeutically by formal Suggestion and other psychurgical methods. To the rational scientist and student, there is no difference in kind, but only one of degree, between the phenomenon of suggestibility in ordinary conditions of consciousness, in the suggestive condition and in other conditions of receptivity. There is the same process of sensory excitation and the same supplementation through the association of ideas. Rational students reject each and every theory of suggestive therapeutics and suggestion that regards suggestive phenomena as the result of anything but ideas, or their combination in thought. Thought, or thinking, which science assumes to be the exciting cause, is the essential in psychic healing. The knowledge of the nature and properties of mind (*i. e.*, so much as the sciences can furnish), and the knowledge of the laws and conditions that control its manifestations and allow of its effective application in prophylaxis and therapeusis, certainly furnish us with a better basis for a system of psychic healing than the nonsense and nonessentials relied upon by healers and their patients during the mystical and empirical periods of psycho-therapeutics.

For the effective application of suggestive therapeutics it is always best to induce receptive conditions, because in these conditions sensory and philosophical appeals are more suggestive—carry more weight. Absurd suggestions should be avoided, and only such suggestions given as will inculcate in patients definite ideas of desirable and wholesome mental, moral and physiological acts. "All thought tends to take form in action;" therefore the psychurgeon and suggestionist should see that their subjects receive impressions that produce only wholesome thoughts. Because the really sick are unphilosophical as a rule, don't talk philosophy or sophistry to them; rather teach them the laws of right living and suggest thoughts of the acts you wish them to perform. Since it is only a line of thought that is indicative and productive of the normal mental, moral and physiological acts that really benefit a patient therapeutically, why should practical healers attempt to accomplish by indirection what can be better done directly? There is no such thing as animal magnetism, psychic power and that sort of rubbish, in mental healing. Avoid such nonsense, in order that your patients will not suffer from too much psychology, from too much idealism.

---

Our alarms are much more numerous than our dangers, and we suffer much oftener in apprehension than in reality. —*Seneca.*

# Experiences

THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

### More Light Wanted.

CHICAGO, Dec. 14, 1902.

EDITOR SUGGESTION:

A letter under the above heading appears in your December issue, to which I should like to reply. I wish your correspondent had numbered his questions, then replies could have been given without repeating the question.

First Query: "Has it never occurred to you (the previous writer) as very strange that disembodied spirits can only communicate in the darkness?" Such a question might have been asked fifty years ago, but it is too late nowadays. Every investigator that has persistently pursued his investigations can testify that disembodied spirits very often communicate in full-day-gas and electric-light. I have repeatedly seen it done. This reply also answers the second question.

Third Query—the writing pad: "Suppose the pad had been placed in a box, and you had locked the box and kept the key in your hand—would there have been any poem on the pad?" Most certainly there would. At a meeting of several friends a question was asked by a sitter, and the reply was given in a box, locked up in a desk in another gentleman's house half a mile away. The spirit controlled and told the sitter where to find the test answer. And there they found it. The Segbert Commission investigation was exploded years and years ago. It is a pity the writer is not better posted on up-to-date matters.

"No good reason can be given why a spirit could not rap on a table in daylight as well as in the dark." In my own house, in broad daylight, I have heard raps on walls, on picture frames, on doors, on mirrors, on vases, on the table under my hands, on my chair, and felt them on my head. "If your departed friend could rap on a table, don't you suppose he could knock over a vase, etc.?" I have seen tumblers and vases knocked over, without a person being near them. I have seen a large dining-room table move as if it were pushed along. I have seen a chair move from one part of the room to another part, and no person near it. Fourteen other persons saw the chair move at the same time. We had four lights burning from a gas chandelier in the room.

If Wm. S. Browne will form a circle in his own house, of say seven or eight persons, and let there be the best of harmony and good feeling among the sitters, and have the same persons sit for several evenings; always sit in the same position at the table or in the circle; have no professional medium present, but just simply wait patiently, with an earnest desire "for truth, and against deceit and trickery," and he will be abundantly rewarded and surprised for the time so spent. I have had more than twenty-five years' experience in investigating and in enjoying spiritualism as a religion. Hundreds of times I have been annoyed and disgusted by clap-trap that has been put forth for spiritualism, but underneath all the deception and humbug there is the fact, *the positive fact,* that spirits can and do communicate with mortals, to comfort, to guard, and to guide us through life. W. YATES, M. E.

---

### An Evidential Incident.

EDITOR SUGGESTION:

I once had a "personal experience" in so-called spirit phenomena, which I have never put in writing before, and which is appropriate to your column devoted to "Experiences." During the winter of 1854-55 I was one of a goodly company of boarders at No. 11 Lyman place, Boston. Among us were Methodist, Baptist, Congregationalist and Unitarian adherents as to church relationship, besides some churchless folk. One Sunday I went to the old Odeon Hall, on Washington street, and heard a plain farmer man from Indiana tell what strange things had happened in the country school house of his neighborhood. He described how they got communications from unseen intelligences by raps on a table in response to slow repeating of the alphabet, and writing down the letter last named as the rap came, thus slowly spelling out names, sentences, etc. While our boarding-house family sat around the Sunday dinner table, different ones told what their preachers had said in their sermons that morning. When it came my turn I told where I had been and what I had heard. It was new to them, and called out more interest and questioning than any other report given.

When we returned to the general sitting room I sought to induce two or three others to sit with me at a table and see if we could get any such results as my speaker had told of getting at their log school house in Indiana. I finally succeeded in persuading two ladies, Miss Julia Bowes and Mrs. Shattuck, to sit with me at a small table, which stood against the wall, near a front window. Neither of them had ever seen or learned of anything of the kind before—had never known a medium, nor ever dreamed that they might be mediums themselves. We three sat down, resting our hands on the table, and it was not over three minutes, I think, before rappings came. The women looked wistfully at each other, then at me, and Mrs. Shattuck shook her head, saying, "Mr. Reid, you mustn't do that." I replied, "No, I didn't do it." Miss Bowes said, quickly, "Well, I didn't do it." Mrs. Shattuck then said, "Mr. Reid must have done it, for I'm sure I didn't." I assured them upon my honor as a gentleman that I did not do it, and that it must be we were getting genuine raps. At this the women were frightened and withdrew from the table. I used my best persuasive and reasoning powers (practiced "Suggestion," perhaps) to induce them to sit again and see whether we might not

get some answers to questions. And I did at last succeed in allaying their fears so that they sat down again as before. I said, "We will agree that one rap shall mean 'No,' and two raps 'Yes,'" that being what my speaker said they had done at his place. Then I asked, "Is there any intelligence or spirit here that will communicate with us?" and almost instantly two raps came on the table. The women were again frightened and shoved their chairs to go away. But my earnest pleading to try a little more prevailed and we resumed the sitting. Then I asked, "Will the spirit communicate by alphabet?" and immediately we heard two raps. So I procured some paper and a pencil, and spoke the letters slowly, A, B, C, D, and so on, till a rap came, then wrote down the last letter I had pronounced, and commenced again. In this way we spelled out the sentences, "Love God"—"Read the Bible"—"Love one another"—etc. Two or three times the letters I jotted down failed to spell anything, and that may have been my mistake from speaking the letters too fast, or some other cause; but those three sentences came straight, and all in that way. We had thus spent about an hour when we asked if the communicating spirit would spell out its name. Two raps came promptly, and then the name, M-A-R-Y P-A-C-K-E-R, was spelled out by the same process. This ended our sitting, and we never had another.

Now for some explanations. Miss Bowes was a young lady about sixteen—a very genial, sunny, lovable and honest-hearted girl—only child of the widow who kept the boarding house. I knew her well and felt perfectly confident that she would not try to deceive in such a matter; and she could not if she wanted to, there, for it was plain daylight, about 1:30 to 2:30 p. m.; no cloth or curtain on the small table, and everything open to fullest and clearest view. Mrs. Shattuck was a salaried singer in the Unitarian church of East Boston; I knew her well as a woman of such excellent character and truthful spirit that no possible suspicion could attach to her. No one in the house had ever known or heard of a Mary Packer. Five or six of the other boarders had gathered in a group, standing around us, looking on, before we closed our sitting. The incident was much talked of among them, and "Mary Packer" became a by-word in the house. Some of those who were inclined to be facetious or waggish would occasionally remark, "I wonder what Mary Packer would say to that," or "Suppose we ask Mary Packer about it?" etc. Thus it went on over Sunday and Monday.

Tuesday morning, at the breakfast table, Mrs. Bowes made request, with a distressed and pleading earnestness, that no one would again speak the name "Mary Packer" in her house. "Why," said she, "I can't have it! Julia is going crazy! She hears those rappings everywhere—on the bannisters, and on the walls, and on her bedboard, and everywhere—and I can't have it! And I beg of you, every one of you, not to mention it again." So through Tuesday, Wednesday and Thursday her wishes were respected. But on Thursday evening we had as a social visitor a bright young lady of high culture, who was niece to Mrs. Bowes, and was a salaried singer in the large Presbyterian church on Harrison avenue (I cannot now recall her name). During the evening's sociabilities one of our men boarders told her in a flippant way about the visit we had had from Mary Packer, facetiously comparing it with her own more substantial visit this evening. Immediately when that name was mentioned she looked grave and thoughtful,

remarking, half to herself, in a pensive tone, "Mary Packer! Mary Packer! Why, I knew a girl of that name, who died at South End about a year ago!" Then I said to her, with surprise, "Indeed! and what sort of a girl was she?" And to this she responded, with deep feeling, "Why, she was a real good girl; belonged to the Methodist church. She used to talk to me about reading the Bible, and being good, and going to heaven to live with the angels, and all that sort of thing."

This was the first knowledge ever gained by myself or any one else in the house that "Mary Packer" was a real personage, and our visitor's account of her corresponded with the nature of the communications we had received in her name. I have more than a hundred times in my life sat in or been present at circles where spirit manifestations purported to occur, but this was the one only instance where all the requirements of a conclusive test case were fully met. No matter whether the real name was Mary Packer, or John Smith, or Peter Sauerkraut, there was a genuine manifestation of audible sound and individual intelligence entirely apart from and independent of any thought, action, intent, devising or knowledge of any person in the house. This much I assert, on my reputation as a scientist and a student of natural law; but in all the forty-eight years since that incident I have not witnessed another case where all of the needful test conditions were met, although I have been a special student and researcher in psychical phenomena. In all other cases of purported manifestation by discarnate intelligences there has been some element of uncertainty—some point or feature to rest a doubt upon—such as, a dark room; or speaking or writing only through a "medium"; or some manipulation of instruments or devices, etc. Such has been my experience thus far. However, in the matter of so-called spirit photographs, I have cases which certainly establish the fact that they do sometimes occur as phenomena, and not by any fraud, art, device or foreplanning by either the artist or the medium.

H. A. Reid, A. M., M. D.

Pasadena, Cal., Dec. 10, 1902.

---

### A Letter from an Ideal, Broad-Minded Physician.

Oak, Neb., Dec. 16, 1902.

Editor Suggestion:

I read every article in the December Suggestion with interest.

Perhaps none of them interested me more than "Does Medicine Cure Disease?"

I have asked myself that question many times and have been compelled, by my experience in the sick room, to answer in the affirmative. There are many diseases for which we have no remedy, but the list is slowly growing smaller.

As Caldwell has placed me among those he terms humbugs, dispensers of vile poisons and liars, I think I cannot be censured for saying he is like all cranks and fanatics, in that he goes too far. Will cite only a few of many cases that have come under my personal observation.

A few days ago a young man came into my office suffering with an acute form of conjunctivitis that has been raging here for some weeks. I dropped some solution of adrenalin in his bloodshot eye, and in a few moments told him to look in the mirror. The diseased eye had lost all traces of inflammation. I gave him a solution of boric acid to use and told him to return. In two days he came back with two well eyes. As similar cases under no treatment continue from one to three

weeks, it would be hard to convince this young man that medicine is only a "superstition." It would take "radical means" to convince him of his error that "medicine cures disease."

I have seen large, luetic tumors; foul, filthy, syphilitic ulcers disappear almost like magic under the administration of the iodides. Those poor wretches have only had their "superstition" strengthened by swallowing the "vile poisons."

One year ago, myself and two colleagues were treating a case of puerperal mania. We had excellent nurses in charge, who were soothing and tender in their care of our patient. We tried various anodynes and hypnotics to induce sleep and sedate the woman's violence, without very good results. In the meantime I had read an article, written by an expert "Humbug," advocating the use of hyoscin hydrobromate. I procured some of the "vile poison" and administered it to our patient at her worst. It acted like a charm, or else I carelessly let drop a little suggestion, for she began to improve and had a good, sound, refreshing sleep after the third dose. In two more days her mind was clear.

The husband of that woman needs "radical means" to convince him that his wife was poisoned. We did not get perfect results till we gave the right remedy.

Since I read SUGGESTION I was called to see a woman suffering from gall stone colic. Her pain was agonizing. The family had been trying to ease her pain by hot applications, but had failed. I immediately injected, hypodermatically, some morphine and atropine. In a few moments her pain was gone. I knew that both drugs, in sufficiently large doses, were poisons, but I did as I would be done by. This woman wanted radical means used and I complied—"humbugged" her very cleverly, for she still thinks I stopped her pain.

I might have told her medicines were all poisons and doctors humbugs, that disease was only a myth; but there was no time for eloquence, and, after the pain stopped, the soil, I fear, was not in good condition to receive the seed.

These are only a few cases where I have been gratified with results obtained with medicine. I have had equally as good results in hundreds of other cases. I have also had unsatisfactory results in my practice. Do you never have in yours?

That medicine, as practiced by many, is a humbug, nobody denies. There is a wide field for the "shyster" in medicine. But the profession is full of earnest, sincere men, often poorly paid, but seekers after truth—men anxious and willing to learn of anything and everything to heal disease. Thousands of these noble men are working hard all over the world and many have been martyrs. Supreme is the gall and narrow the mind that stigmatizes these men as liars, humbugs and feeders of superstition.

In my most skeptical moods, the worst I have thought of the profession was that they erred in their belief. Medicine is abused by the laity and by physicians. Food, water, air, exercise and rest are also abused. Many people, if not the majority, eat too much or eat improperly; drink water too cold, or not enough of it; breathe impure air, exercise too violently, do not take enough rest or too much. Does it follow that food, water, air, rest and exercise are great humbugs? That we must eradicate these "deep-rooted superstitions" from the minds of the people?

As I am a member of the Suggestion circle, I think I have a right to be heard, and protest against such harsh treatment as Brother Caldwell has meted out to the

medical profession and the people at large.

If we are mistaken, and I *know* we are not, please give us credit for being sincere.

I have no axe to grind and no drugs for sale.

My skill as a healer is for sale, and it is my aim to increase my ability along that line. If I could increase it by taking a course in Suggestion, I would do so.

I am going to investigate Suggestion thoroughly as soon as I can, and if I can get better results from it than from my methods, I shall lose no time in making it my line of work.

God speed the day when all disease can be cured, whether it be by Suggestion, Christian Science, Weltmerism or—drugs.

B. X. CORBIN, M. D.

---

**Cured by Telepathy or Suggestion. Which?**

In your October number of SUGGESTION you say you have never had positive evidence of telepathy. Will give you some account of my experience in that line, and also offer you the enclosed endorsements to prove same.

The first case I will mention, is that of the wife of my family physician, Mrs. F. She was suffering from insomnia of long standing. During an illness of my own, Dr. F. spoke to me of his wife, and asked me if I thought I could help her. I told him I would try, if she would come to me. There was no word, or even thought, at that time, of using telepathy. My idea was to give her suggestive treatment. After my own recovery, she came to me one evening with a headache. I gave her magnetic treatment for headache, with quite positive suggestions for same. She came very nearly going to sleep while I was working with her. Gave her some advice about not saying she could not sleep nights, and she went home and slept all night soundly. In about a week after, I asked Dr. F. if she was sleeping well. He said she slept well for two or three nights after I treated her, then went back to her wakeful nights again. At this time, she went away from home for three weeks. Not saying anything to anyone, I commenced treating her by telepathy. My method was to command my subjective mind, the last thing before I went to sleep, to go to Mrs. F. while I slept, and say to her: "Mrs. F., you will go right to sleep and sleep all night, and wake up feeling rested and refreshed in the morning." I kept this up every night for the three weeks. When Mrs. F. came home, I called on her and asked her how she had been sleeping. She replied that she had slept every night like a child. In fact, she could not account for it, and thought perhaps I might be helping her in some way. There had been no agreement between us; she knew nothing of the working of telepathy, and no one knew I was treating her but just myself. At this time, without her knowledge, I stopped treating her every night, and gave the treatment once per week. The result: she sleeps well most of the time, but is easily disturbed. Now what do you call this, if not telepathy?

Another case is that of Mrs. A. F., who suffered with insomnia and bad kidney trouble. She lives about three miles from my home. Began treating her by telepathy, without saying anything to her, or to anyone else, and without ever having given her a treatment of any kind. After about two weeks treatment, she came here to see me. I asked her how she was sleeping. She answered that for a week or so she had slept nicely—thought she must

be getting over her sleeplessness. She had taken no medicine of any kind. I then told her what I was doing, fastened her hands together and gave suggestions for relief of her kidney trouble, backache, etc., and then kept on with the telepathic treatments. The result is apparently, a complete cure of both troubles. Gave her the suggestive treatment described, in all three times only.

Another case is that of a man who was a confirmed inebriate. Was not personally acquainted with him. A friend of mine, Mrs. H., who has been studying psychology with me, joined me in treating him by telepathy, to try to stop him from drinking. No one knew of it excepting my husband and he was sworn to secrecy, and set to watch the man. The first week, there was some improvement—he coming home from work in a better condition. When Sunday came, he stayed at home all day, but went off at night; and when he came home had evidently been drinking, though not as badly as before. The next week, there was still more improvement. He has not been entirely cured; but from a quarrelsome drunkard who was seldom sober, he has become a man who works steadily every day, and is quiet and peaceable, although he drinks still, occasionally. Of course I can offer you no real proof of this case, save the endorsement of Mrs. H., the lady who worked with me, my husband, and the references as to my own character.

Now I have something even more definite than either of the above, to give you.

In August last, I had staying with me, a friend, Miss E. C., who was much interested in my studies. She tried mind-reading with me. Especially I would mention the evening of August 23, when she would think strongly of some article in the room, and closing my eyes, I would tell her what it was. As to my experience in this experiment I made myself perfectly passive, stopped all objective thinking, and her thought would come to me as a mental picture. Then she thought a short sentence, which I gave her word for word correctly. That came to me mentally, as a sudden, involuntary thought. I asked her to write to her sister who was then in Riverside, Penn., to send me a mental message on the night of August 31 at 9:30 and I would try to receive it. She, the sister, sent the message as requested, no one save herself knowing what she was to send. On that evening, making myself very passive, and stopping all voluntary thoughts, making my mind a complete blank, I received first: "I wonder if she will get the message." Then after a few minutes I received: "Tell Emma—(Here I allowed myself to think 'This is the message,' and so lost a word)—go to Boston—." There, evidently, either my own thoughts got in and confused me, or the sender, Miss A. C., might have allowed something to distract her attention, for I lost the rest. The next morning we wrote the result and sent to the sender, Miss A. C., who answered to her Sister, Miss E. C., and I quote from the letter in her own words: "My message to her was 'Tell Emma to go back to Boston to get ready to go away.' I also did think and said: 'Wonder if she will receive my message'."

Since then I have received many thoughts which I could not prove, and sometimes could not tell where they came from. One night, however, my Aunt's face came before me mentally, and she seemed to say: "Jennie is sick." The next day her older daughter called on me, she just having arrived from New York, where my Aunt lives. I said to her:

"Lizzie, is Jennie sick?" She looked at me in surprise, and answered: "Yes! how did you know?"

One night I received some thoughts from the friend, Mrs. H., whom I have already mentioned, that I did not understand, nor did I know where they came from, until I told her about it and she explained. At that time she was under great nervous excitement about a serious disappointment of which I knew nothing at all at the time I received the thoughts. The sentences as I received them were "Oh, how can I bear it!"—"May, I wish you would send me some suggestions, some help." As I received, with the thoughts, the feeling of mental distress, I was naturally somewhat alarmed, and wondered what it all meant. The next evening she came to see me and then it was explained. She was not conscious of *sending* the messages, but the thoughts and feelings were hers, and she was wishing so much for my help, to put her to sleep and quiet her.

There have been quite a number of other cases where I, myself, am convinced that telepathy used by me, has given great help in sickness, and even in one case, saved a life; but unfortunately I cannot offer any proofs, as no one knew I was treating the cases. In my own mind, however, telepathy is a real and demonstrated fact.

You also ask for records of cases where treatment has been given during natural sleep. I can furnish you one, at least. My husband had injured his leg about half way between the hip and knee, having been hit with considerable force by the pole of a wagon. The leg was bruised severely enough to cause great soreness and pain. Perhaps two, or three, days afterward, he was asleep on the couch in our sitting room, and I went up to him quietly, and very softly began to give him suggestions for sleep. Then gradually allowing my voice to grow louder and more positive, I gave very emphatic suggestions for the cure of the bruise. Told him the pain and soreness were all gone, and it would trouble him no more. Repeated the suggestions for some ten minutes or more, then called him by name, which partially aroused him, and telling him that when he awoke he would have no more trouble with his leg, and would feel all right, I awakened him as if he had been in hypnotic sleep. Asked him what he had heard me say, if anything. He said he heard something about his leg after I aroused him. The pain and soreness were all gone, and have not returned. M. S. J.

Mass.

---

### Hurried, Worried, Wearied.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we reach the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor we shall get through everything creditably.—*Dietetic Hygienic Gazette.*

---

The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is under the ground.—*Sir T. Overbury.*

# Queries and Answers.

**PLEASE NOTE.**

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

### Query 52. Voluntary and Involuntary Suggestion.

EDITOR SUGGESTION:

I note you frequently use the terms "voluntary auto-suggestion" and "involuntary auto-suggestion." I know what is meant by auto-suggestion, but where do you make the distinction between a voluntary and an involuntary auto-suggestion.

The subject of auto-suggestion is one which every one should understand, for I believe nearly all cures by natural methods depend upon it, and I am certain it is a prolific source of ill health. I believe that newspaper advertisements of patent medicines and quack physicians do a great deal of harm by arousing auto-suggestions in the minds of those who read them, for if they have not all the symptoms given in these advertisements it will not be long before they have them all if they have one or two to begin with.

I am an old subscriber and a constant reader of SUGGESTION. I think it is growing more useful and more interesting all the time and I believe your answer to my question will prove of interest to all readers. The Experience Column is highly interesting, if not always instructive. Keep it going.

Ont. Dr. J. H. M.

It should be made a criminal offense to publish symptoms of diseases in a family newspaper.

A voluntary auto-suggestion is an assertion which one endeavors with his voluntary mind to impress upon his own involuntary mind. We have all heard or used the expression "Says I to myself." Well, this is exactly what we do when we employ voluntary auto-suggestion. The force of a voluntary suggestion is apparent when we arise in the morning at an hour which we impressed on our voluntary mind before going to sleep. This same force may be employed for many other purposes, and when a patient understands what it is he will use it continually to assist himself. To give a very practical illustration of the force of voluntary auto-suggestion, I frequently ask a patient to stand erect with the eyes closed and to concentrate his attention for a few moments on the sensation of falling backwards. It is impossible for anyone to do this without immediately beginning to sway backwards. I then show the patient that the same force which unconsciously contracted the muscles of his legs and back, will also assist in bringing about any bodily condition he may desire, provided the suggestion is taken often enough.

An involuntary auto-suggestion is the result of a logical sequence of ideas that have arisen from some impulse from with-

out, or from some sensation within the body. For example—tell a man it is 1 P. M. when it is really only 11 A. M., and generally he will experience a sensation of hunger. We employ the involuntary auto-suggestion of persons that are too materialistic even to talk about the effects of the mind upon the body, without their being aware of the force we are utilizing. For instance, every time a patient takes a dose of medicine, he recalls every suggestion the doctor gave to him when he prescribed it.

The majority of patients drink too little fluid, and I generally lay down the law about this, and insist that patients take what every healthy individual requires—not less than two quarts per day. Then I give them a reason for sipping their fluids *very often* during the day. In this way I compel each patient to use involuntary auto-suggestion, since he cannot sip the water without remembering the reason for so doing and the results expected. An intelligent co-operative patient will always make the sipping an opportunity for taking a self-treatment.

To involuntary auto-suggestion may be traced the marvelous cures made by alleged divine healers, shrines, magnetists, Christian Science, quacks, etc. In fact, millions of cures by the so-called regular schools of medicine have been made no doubt by this force, and the virtue credited to the medicines. It is only when a physician understands this force that he is in a position to determine whether it is involuntary auto-suggestion, suggestion, or medicine which cures in a given case.

Many of the complaints from which human beings suffer may be traced to involuntary auto-suggestion. It is, in fact, a marvelous force and should be one of the first things studied by anyone who intends to treat disease. The Christian Scientists use what they call affirmations. The patient is given a short sentence which he repeats over and over to himself. In this the reader will now recognize a voluntary auto-suggestion. A man can tell a false story so often that he will begin to believe it thoroughly himself. This is exactly what happens when we employ voluntary auto-suggestion. When the voluntary mind has gone over and over a suggestion which at first seemed absurd, but which it is anxious to believe, the involuntary mind being unable to reason on the premises logically, accepts it as truth, and our thoughts, actions, or functions are influenced accordingly.—Ed.]

---

### Query 53, What to Suggest to a Patient.

Editor Suggestion:

I have no difficulty in inducing the suggestive condition in my patients, but frequently I am at a loss to know what to suggest to them. I have greater difficulty with some than with others. Is there any special rule I can follow or any set of phrases I can use in giving treatments? I have no trouble in ordinary conversation but when it comes to suggesting I get "stuck" sometimes. Can you help me out?

Neb. F. A. R., M. D.

[Suggest exactly what you wish your patient to do and tell him the results you expect to bring about. You should have no difficulty in formulating your suggestions, if you will remember that *you are merely talking to him in an encouraging way;* explaining to him why he should be better and how he is to get better. A little ingenuity is required, of course, but a little practice will soon enable you to formulate your suggestions, and you will find yourself using stock phrases when treating similar cases. But as no two cases are exactly alike, it follows that the suggestions given must necessarily fit each

case individually and must be given with a view to bringing about the mental and physical conditions desired. For instance, in treating a patient afflicted with insomnia, suggestion of sleep should be given persistently, and in cases of malnutrition suggestions of hunger and thirst should be made, to stimulate the desire for food and drink.

You must bear in mind that the reiteration of a suggestion that will change the condition existing to that desired is always the right one, and your own intelligence will be the best guide as to what the suggestion should be. It is better to take only a few important suggestions at each treatment and dwell on them until they are firmly fixed in the patient's mind, than to suggest for half an hour without touching on the same point or using the same words twice. The only way in which a piece of poetry can be committed to memory is to repeat it over and over. The oftener it is repeated the more indelibly it is impressed on the mind. It is in this way that we have all memorized the multiplication table; and so it is with a therapeutic suggestion—the oftener it is repeated, the more surely it fills a place in the mind of a patient and the more likely will he act on it, consciously or unconsciously.—Ed.]

---

**Query 54. An Interesting Monomaniac.**

EDITOR SUGGESTION:

Your mail course to hand and carefully perused. It is the best work on the subject it has been my pleasure to read, and I have several of them.

I have a patient, I presume, who might be pronounced a monomaniac. She has a mania for keeping everything absurdly clean, *i. e.*, she cannot bear to walk on the ground for fear of soiling her shoes, and when she does go for a walk, she will, upon her return spend at least one-half hour scrubbing her shoes with a scrub brush and water.

It takes her from four to eight hours to take a bath, and from one to two hours to get ready to retire evenings. She has a mania for using shears. She will hunt her skirts over and over to find the minutest raveling, so she can cut it off. She will cut and trim her nails for one-half hour or more every day and cuts them so short that they bleed.

It takes her from one to three hours to dress. She is quite a society woman, and can take full charge of a social function with ease. She is cognizant of her habits and laments the fact that she is so "fussy." She is bright, intellectual and witty, but seems to have no stop-off place in her work, and will fuss all day, if permitted. She has had these habits for ten or twelve years. I have given her suggestive treatment for about six weeks and can see a great deal of improvement physically and some mentally.

I wish to ask: Do you think it a hopeless case? I have not mentioned her habits in detail, but have given you a few of the major ones.

May I ask you if it would be permissible to refer to these habits in the treatment, and in brief the line of suggestive treatment to follow. L. G.

[Your patient's case is certainly very interesting, and I feel certain you can cure it. I have treated a number of similar cases successfully.

The patient should be given daily treatment and you must *impress upon her mind exactly what you desire to have her do.*

Induce the suggestive condition and then suggest that she will dress quickly, that her hands will be clean if washed two or three times a day at the most, and that she can wash them in two minutes every time; that she will be like other women, interested from morning till night in doing what she can for others; that she will do this, that and the other thing, etc. These are positive affirmative suggestions, and if given daily will influence the patient to do what you desire her to do. Avoid referring directly to her troubles and see that her friends ignore her peculiarities.

See, also, that the general health is being built up by giving close attention to the life essentials. It is curious how many of these strange mental habits develop in persons that are in poor health, but as a rule they disappear as the health becomes normal.

You have made good headway already and I wish you would report progress to me from time to time for publication, as the case and its progress will prove of interest to the readers of SUGGESTION.—ED.]

**Query 55. Nutrition vs. Spirit Control.**

I have a case that is considered hopeless. She has the idea that voices or spirits talk to her. They won't let her eat and they tell her things about her husband, etc. She is 42 years of age and has been afflicted for five years, the trouble beginning shortly after her father's death. The patient is a highly cultured, scholarly woman, who has read a great deal. After her father's death, she studied the immortality of the soul. Her people all believe in spiritualism and she has consulted mediums and the planchett until she has lost self control.

She has been in a sanitarium, and last spring arrangements were made to place her in an asylum, but her mother objected, and instead took her to her country home, where she is being cared for.

She will be as rational as any one for a short time, especially if her attention is attracted by something new. She seems to realize her condition and deplores it. I have used suggestive treatment, with some success in several ways, for three weeks, but I cannot rid her of the idea that spirits control her. She is now fighting them, but I should like to have your idea of the best line of treatment to pursue. J. M. D.

Mass.

[If this patient can be relieved by any system of treatment she should be relieved by Suggestive Therapeutics. In fact suggestion exerts a beneficial influence in these cases that is peculiar to Suggestive Therapeutics alone. This patient has probably been failing in general health for years before she began to hear voices, or there may have been a sudden decline after her father's death.

When the nutrition of the brain is interfered with many curious, abnormal mental symptoms are likely to develop; their severity and persistence depending on how far the patient's general health has fallen below par. We may find simple nervousness, inability to concentrate the attention or slight loss of self control, where slight physical deterioration has set in; while, in severe cases of physical deterioration profound melancholia, delusions, hallucinations, manias or chronic insanity may develop.

The first thing to be done is to improve the general health by making the patient partake properly of the life essentials. As the nutrition of the brain increases the brain begins to perform its functions better, and, as a rule, the mental condition improves. Besides this, the patient's attention must be kept constantly diverted from her troubles. This is accomplished best by having a bright nurse that understands suggestion act as constant companion to the patient. The nurse should keep the patient out of doors and systematically engage her attention by conversing about everything going on around them. The patient must not be permitted to tell her troubles to anyone, and the nurse must see that all relatives are brought into harmony with the treatment. The vast majority of cases of this nature can be cured by improving the general health, properly directed suggestive treatment and keeping the patient's attention constantly diverted. Any habit will disappear if not indulged, and, if the patient is not allowed to think or tell about her ailment, it will soon disappear and she should become normal in every respect. —ED.]

# SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. X. JANUARY 1, 1903. No. 1.



## ADVERTISING RATES.

| NUMBER OF INSERTIONS. | ONE YEAR OR 12 TIMES. | HALF YEAR OR 6 TIMES. | QUARTER YEAR OR 3 TIMES. | SINGLE INSERTION. |
|---|---|---|---|---|
| One Page. | $480.00 | $240 00 | $120.00 | $40 00 |
| One-half Page. | 240.00 | 120.00 | 60.00 | 20.00 |
| One-fourth Page. | 120.00 | 60.00 | 30.00 | 10.00 |
| One-eighth Page. | 60.00 | 30.00 | 15.00 | 5.00 |

Special positions, covers, etc., 25 per cent extra.


## EDITORIAL.

When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

---

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

A Happy and Prosperous New Year to you all.

---

Mrs. Suzanne Parkes announces the marriage of her daughter, Aura L. Parkes-Hamer, to Dr. Herbert A. Parkyn, on December 18th, 1902, in Chicago.

---

And WE intend to leave Chicago January the 26th for Mexico, accompanied by a large number of the readers of SUGGESTION interested in Motzorongo. I have heard, personally, from a number who intend going, and I hope many more of you will decide to make the journey and bring your wives with you.

My father and mother left December 19th for a six weeks' visit to the plantation, and they will be at Motzorongo to welcome the excursionists when we arrive. In all probability a special train will be required.

A very low rate to Mexico has been secured, so come along, or, if you cannot join us, be certain to send in your order to the Motzorongo Co., 208 Reaper block, Chicago, for a good block of stock, for I do not believe there will be much stock left for sale after the visit of the excursionists to the plantation, and I want our readers to secure all the stock they can while it is selling at par.

As the January issue of SUGGESTION goes to press $83,000 worth of Motzorongo stock is held by readers of SUGGESTION. Do not send for more than $5,000 worth of stock, for not more than this quantity will be sold to one person. However, several of our readers have subscribed for this amount of stock.

January is a good business month, and if our subscribers will send in their orders for stock at once, I shall probably be able to announce before long that the SUGGESTION Family holds a $200,000 interest in the Motzorongo Co.

If you are wise, you will obtain all the Motzorongo stock you can purchase at once. Don't wait till $50 per share is being asked for it, but buy it now for $10. In other words, if our subscribers invest $200,000 they will own one-third of all the Motzorongo stock sold, for more than one-half the capital stock is being held in the treasury for the benefit of all stock holders. Treasury stock neither votes nor draws dividends.

---

The article in the December number entitled "The Source of the First Religious Suggestions," by Estella Bachman Brokow, of Pasadena, California, seems to have interested our readers more than any other article that has appeared in SUGGESTION for a long time. I have received many requests for Miss Brokow's address and many letters asking where Dr. I. N. Vail's works can be purchased.

I must confess I knew nothing about the "Annular Theory" of the formation of the earth until I read Mrs. Brokow's article and I was fascinated with it. I lost no time in writing to Dr. Vail for his published works, and have received several of his pamphlets and a few copies of a magazine he published a few years ago entitled "THE ANNULAR WORLD." Dr. Vail promised to send a copy of his book, "Earth's Annular System" for review, but it has not been received yet.

However, the magazines and the pamphlets entitled "Ophir's Golden Wedge," "Eden's Flaming Sword," "The Coal Problem," "Alaska, The Land of The Nugget. Why?" have interested me more, and given me more food for thought, than anything I have investigated for a long time (Motzorongo excepted, of course).

I believe in passing a good thing along, and if my readers desire to know more about Dr. Vail's theories and publications they can communicate with him by writing to Pasadena, Cal. Some of his booklets are out of print, but he has promised to have them reprinted and expects to publish his magazine "The Annular World," again, when his theories become better known, and thinking people give him the support he certainly deserves.

Dr. Vail's writings and theories are not the idle vaporings of an unbalanced mind, nor is he an illiterate fanatic, seeking notoriety. He is a philosopher and a scientist, and every line of his books shows that he is a deep thinker and a man with considerable literary ability.

I have asked Dr. Vail's permission to publish in SUGGESTION for February one of his articles giving an outline of his Annular theory, but to show how carefully Dr. Vail applies and supports his theories I cannot refrain from publishing a few pages from his "Ophir's Golden Wedge." Long before the present rush of gold seekers to Alaska began, Dr. Vail predicted that if his theories of the Annular formation of the earth were correct, gold would be found in large quantities near the poles, and recent developments in Alaska certainly appear to substantiate his claims.

Under the sub-heading "A Sky-Born Treasure" Dr. Vail proceeds as follows:

A SKY BORN TREASURE.

In my little book, "Alaska, Land of the Nugget. Why?" I expressed my conviction that Alaska was the lost and legendary land of Ophir. In that volume I promised to give the proofs that some 3,000 years ago Solomon's navy bore tons of nugget gold from those shores now locked down in eternal ice. I will now begin to fulfill that promise.

John Kitto says: "To judge from 1 Chron., xxii, 14 and xxix, 4, the Jews must have been, in their prosperous days, in the possession of enormous quantities of this metal (gold), considering the *many tons* that were spent in the building of the temple alone." In II, Chron., i, 15, we read: "And the king made silver and gold at Jerusalem *as plenteous as stones.*" In I Kings, x, 14: "Now the weight of gold that came to Solomon in one year was six hundred, three score and six (666) talents of gold." "And all King Solomon's drinking vessels were of gold and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes and peacocks" (xxi, 22). Again, I Kings, ix, 26: "And King Solomon made a navy of ships in Egion-geber which is beside Eloth on the shore of the Red Sea in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, and they came to Ophir and fetched from thence gold, four hundred and twenty talents of gold, and brought it to King Solomon." "And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees and precious stones" (I Kings, x, 11). In I Chron., xxix, 4, it is stated that King David gave for the temple then in prospect, "even three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls." By which we are to understand that that distant and now unknown land was in his time a region well known to the natives of Western Asia, and therefore also to Southeastern Europe.

In I Chron., xxii, 14, King David gives the aggregate of the gold and silver that were gathered in his time for the temple he had planned to have built: "One hundred thousand talents of gold and a thousand thousand of silver." And to Solomon he said: "Thou mayest add thereto." When we learn how actively and extensively King Solomon instituted measures to add thereto, by building a navy and joining with Hiram, we need not be surprised that the builders of the temple alone used many tons of gold in its construction. And again, when we are told that gold was as "*plenteous as stones* in Jerusalem," we are certainly to understand that Solomon's millions were nugget gold, for gold dust would

not have been classed with stones; and we must, then, on the very threshold of this inquiry, admit that Ophir was a land of nuggets as well as "precious stones." To this conclusion I will add that most positive testimony from the book of Job, 22:24: "Then shalt thou lay up gold as dust, *and the gold of Ophir as the stones of the brooks.*"

To attempt to locate that now mythic golden land, after it has been so long and so completely lost to the geographer, may seem idle and vain. To enumerate the host of writers who have found it would be equally useless, since they have located it in every continent, in many seas, and in almost every land, and have thus only shown how impenetrably the shadows of three thousand years have covered it. It has been located in India, Ceylon, China, Sumatra, Australia, Africa, Arabia, California, Peru, and yet in all those regions there has never yet been found any reliable evidence of Jewish of Phoenician occupancy of gold mines. The greatest number of writers place it in Arabia, and yet it is well known that that is not a gold producing land. No evidence in the relics of human art has ever been found to show that any gold-bearing land ever saw Solomon's navy or supplied that "uxorious king" with gold, nugget gold. This, of course, is negative evidence, but it seems to me to be very strong.

All the evidence that can be gleaned from ancient annals regarding Ophir's land of gold holds it up to our view as a region far away from Asia Minor and fabulously rich in gold and precious stones. The cupidity and avarice of many nations led them to organize fleets and collect it by the cargo to enrich temples and palaces. The vast treasures of such cities as Mycenæ and Troy and Babylon, long before the days of Solomon must have been filled from the same great world hoard. Then, too, Jerusalem in the days of David, Solomon and Rehoboam was but one city of many, and the Jews but one of many nations that were enriched with gold and presumably with Ophir's gold.

I want to show how the Annular Theory and the canopy fall of gold, as I have long claimed, settle this problem, and explain how the nations of antiquity, as shown by their history, amassed such amazing wealth. We know something of the treasure cities of classic times, and the great national wealth of Egypt, Arabia, Assyria and Persia, to say nothing of ancient India whose literature points to the *golden north.*

The first question than fronts the investigator is: How did that land, so well known, ever pass so completely from human knowledge? A gold producing region well known to the mariners of the day—I might say to the shipment of the world—that awakened the avarice of monarchs and poured its wealth into the laps of Europe, Asia and Africa, has dropped from human memory and is as completely lost as if submerged by the ocean's wave. The mystery in the case, however, may become the very means that will lead to its ultimate resurrection. To my mind that lost land could not possibly have passed so utterly out of the world's knowledge save by a slow locking up of the gateway into it. Highways along which the world seamen ventured have thus become abandoned without violence to human thought, simply by an unnoticed decay in the interest of sea voyages that had become arduous and dangerous, and finally abandoned. Once abandoned they would very readily be forgotten in the roll of centuries, in the darkness of an unilluminated past.

This claim leads me to the very threshold of the canopy problem, and the emphasizing of my claim that the north world became covered with a fresh mantle of canopy snows during the first four centuries of the Christian era. The fact that Alaska and all Siberia were, very late in geologic times, the home of the mammoth, is sufficient proof that great climatic changes have overtaken the north world. This gives great strength to the hypothesis that such aqueous canopies as now invest the planets Jupiter and Saturn have many times surrounded the earth and falling, as they must, at the poles, have chained it again and again in glacial snow. Then, too, the fact that the mammoth and his huge compeers are found in such conditions as to be explained only by the sudden downfalls of measureless avalanches of snow, places canopy snowfalls beyond the realm of reasonable doubt.

I cannot see how a world can become tropical even up to the poles, without the aid of a great telluric vapor shell acting as a green-house world-roof. Such vapor roofs

must fall and end tropic scenes, and as we see tropic conditions ended repeatedly as the ages have gone by. I take but a small additional step when I insist that a canopy, another, and perhaps the last the earth ever saw produced the Edenic and Antediluvian age, and falling closed it with the great deluge, and later by a vast increase of polar snows. I think we have the strongest proof that long after the flood, even down to the birth of Christ, a stupendous mass of world-vapors—canopy snow-clouds—hung over the northworld. They are alluded to in the legendery thought of every people, and far down in time when that German epic the "*Nebelungenlied*" was penned, the memory of that northworld cloud gave that work its name, the "Cloud-Drama," or the "Song of the Cloud." About this time also the work of Snori Sturgleson, called the "Heimskringla," the "*Ring's Home*," or "Circle's Home" was penned in Iceland or Scandinavia and abounds in canopy memorials.

I have long ago given my reasons for claiming that about the beginning of the Christian era, a great climatic change began in the northworld and ended some four or five hundred years later in rendering a land once abounding with human life unfit for man's abode. I will give some of those reasons here:

1. I cannot otherwise explain some of the most direct allusions to these cloud scenes by the ancient classic poets and the minor prophets after the death of Solomon, by which the northern sky is made the abode of the vapor spirit, the genius of evil.

2. I cannot otherwise explain the well known fact that for a long time previous to the birth of Christ and for four centuries later the northworld was the birthplace of countless hordes of humanity, which, beginning with the Scythian invasion of Asia and the building of the Chinese wall against their march ended in the overflow and overthrow of Greece and Rome. Why did these vast swarming armies flow out of the north if that land was the snow-locked, glacier-bound region it now is? That land does not now send forth its swarms. China would not now build a wall against the northmen's march. The northworld is not now a hot-bed for the rearing of such hordes. But such hordes were once reared there, and they would have clung to their birth place if they had not been driven from it by the icy wand of the Snow King.

Two thousand years ago the world-alarm was raised by the hardy northmen driven in search of more genial climes, and I presume the march would never have begun if a stupendous snow-fall had not then begun. Armies born in the far north began to move southward as the winters became unbearable. Goths, Visigoths and Vandals were in turn stirred up by the same world-change, and took up their march on southern Europe, and history tells the result. There must have been a great change in climatic conditions, a competent cause for all this.

In the western hemisphere the same witnesses speak. It is conceded by all archæologists that the central part of North America was once peopled by the semi-civilized mound-builders, who were driven from their homes by invading armies from the north. Thus in the whole world round we find the invader comes from the north, and the conclusion is unavoidable that the northland was the breeding place of humanity, as the temperate regions are today, and I do not see how we can escape the conclusion that the northland as a breeding place was a temperate land also.

The Chinese wall would certainly not have been built against the tribes that now live beyond it. The causes that led to its erection have passed away, and I see no causes adequate to explain what we now know in the history of the south-bound invaders, than a climatic change caused by the last fall of canopy snows. Suppose such a fall should take place in the next hundred years, by which the eternal snow line would be placed five hundred or one thousand miles southward. The millions of people who now are wed to their homes would migrate. Such snow-falls, as I see them, severed the ties of home and fatherland about two thousand years ago.

Looking over these well known facts and coupling the fact that navies from western Asia sailed for a gold-bearing land now lost in the night of oblivion, I am forced to ask what has hidden that golden shore but the mantle of eternal frost? I can see no other reason why a land known, apparently, to

Europe, Asia and Africa, from which uncounted tons of gold were shipped, passed from the geographic page, and I can see how easily its locality might have been utterly forgotten by a late repetition of those snow falls that have left their records in the geologic past.

So far, then, as climate interposes a difficulty in our effort to make Alaska and Ophir one and the same land, one may consider that forever set aside. Solomon's and Hiram's golden nuggets point to the northworld, and it is more than likely the gold seekers who are now gathering there will find implements of Jewish and Phoenician art in old mines worked 3000 years ago.

But while it seems that we can scarcely avoid the conclusion that the great pressure of the northern races in the early part of the Christian era from inhospitable northern lands to more genial climes, was forced upon them by the all adequate cause of encroaching snows, yet the little history we can gather from the meager annals of the northern races, gives invaluable aid in support of the same conclusion. How are we to interpret the fact that more than a thousand years ago the puny crafts of the Norsemen ventured to visit shores and carry on a trade with lands where now our iron-clad vessels hardly venture? One thousand years ago there were settlements in Greenland and a Vineland and other lands planted by Scandinavian colonists. Now, these settlements disappeared, it would seem, about one thousand years ago. Under what climatic conditions were they planted? Why did they disappear? Would they be planted there now?

Then the meager accounts we have of the voyage of Pytheas, and the visits to *Ultima Thule,* the ultimate or end land," in the far north lend aid here, and I see no straining of evidence in supporting the claim that Solomon's navy ventured to polar seas, and gathered some little of the hoarded gold that rained down from the arctic skies in all geologic times.

Solomon gathered his gold from the "mother lode," and that lode is planted all over the Arctic world. All over the Antarctic and all through the earth's crust. It has been found a thousand times, and men must find it again and again in Alaska. Through millions of years these mother lodes were planted with treasures that came down in the snow and hail of the earth's annular system, and some of those "treasures" were known by man 4000 years ago to fall from the heavens. See Job xxxvii, 22. So much classic evidence might be crowded into this argument for a modern change of the Arctic climate, that it would become cumbersome.

The experience department seems to be very popular with our subscribers and I hope they will continue to keep it filled with choice matters of interest, for the extensiveness of the column will depend upon the number of readers who contribute interesting criticisms and experiences. Everything of interest relating to any branch of psychic phenomena will be published.

---

I have occasion to use the term "life essentials" so frequently in this magazine that it is advisable for every subscriber to understand what the life essentials are. Accordingly at the request of a large number of our new subscribers that are not familiar with the term, I am republishing a clinical report that appeared in SUGGESTION in 1900. This report gives a good idea of the value of the life essentials, and old subscribers should read it again. We cannot live long without partaking properly of the life essentials, and since ninety-nine out of every hundred physical troubles are the result of partaking improperly or insufficiently of the life essentials, I cannot lay too great stress on the importance of reading the clinical report carefully.

The effect of a suggestion depends largely upon the number of times it is repeated; consequently it will pay everyone in poor health to read carefully, several times, what I have said about the life essentials, and it will assist readers in good health to keep healthy.

I should like to receive a few lines from

every reader who reads the report and is benefited by practicing the instructions given in it.

---

The Supreme Court of the United States has just rendered a very important decision in the case of A. S. Weltmer, the magnetic healer of Nevada, Mo., who was tried and convicted for using the mails for fraudulent purposes by giving so-called absent, mental treatments. Weltmer's mail was "held up" by the Post Master General and all his letters in his mail were marked fraudulent and returned to the writers or sent to the Dead Letter Office.

The Judges of the supreme court reversed the findings of the lower court and their decision was nothing short of a rebuke to the Post Master General. They intimated that he had exceeded his authority and said that he had no more excuse for stopping Weltmer's mail than he had for stopping the mail of any Regular or Homeopathic physician that advertised to heal the sick. They held also that none of the laws passed by Congress had been violated by Weltmer, and that in consequence there was no excuse for stopping his mails and no grounds on which he could be prosecuted in a court of justice.

Although the decision of the lower court was reversed by the Supreme Court, two of the Supreme Court judges dissented from the finding.

So we may expect to see Prof. Weltmer's face again in half and full-page advertisements for absent treatment, and his mail will again bring him from $1,000 to $1,600 per day as formerly. But every reader of SUGGESTION must realize that cures by absent treatment are made by auto-suggestion, pure and simple, and I wish all our readers would join in the work of educating and arousing the masses to a realization of the fact that the force that heals a man lies within the man himself; that the force can be stimulated into activity by auto-suggestion; that the cures said to be made by absent healers are really made by the auto-suggestions of the patient, and that the cures following a so-called course of absent treatment occur in spite of the fact that "the healer" may never see his letters. In fact, while patients may believe they are receiving the healer's "best thought" at a certain appointed hour, the healer may be employing himself a thousand miles away from the stenographers who open his letters, take out the remittances and send a letter saying the healer will send them his best thought each day at a specified time.

---

January is the month that nearly all subscriptions to SUGGESTION fall due for the ensuing year, and of course, if looked at from a financial point of view, it is about the most interesting month in the year for the editor of this magazine. So send in your renewals for 1903 at once, please, and bring in one or two of your friends with you. We need you, and your friends need SUGGESTION; consequently a little display of energy on your part will make all three more contented.

PREMIUM BOOKS.

SUGGESTION 1 year and Secret of Sex—Taber. $1.00.

SUGGESTION 1 year and Marriage, Motherhood, Health and Hygiene—Greer. $1.00.

SUGGESTION 1 year and Spookland—Henry. $1.00.

SUGGESTION 1 year and Hypnotism Up to Date—Flower. $1.00.

SUGGESTION 1 year and Magnetic Healing at Home and Abroad—Du Bois. $1.00.

SUGGESTION 1 year and True Metaphysical Science—Southworth. $1.50.

SUGGESTION 1 year and Child Culture—Riddell. $1.50.

SUGGESTION 1 year and Thought Force in Business and Every Day Life.—Atkinson. $1.50.

SUGGESTION 1 year and Consumption and Rheumatism—Dutton. $1.50.

SUGGESTION 1 year and The Law of Psychic Phenomena—Hudson. $2.00.

Send in several new subscriptions and secure several of these valuable premium books.

---

### Are You a Hustler?

Many subscribers have written to me to say they are unable to purchase Motzorongo stock and ask if I could not suggest some way in which they can obtain stock. Now there is no premium with Motzorongo stock, every share of this stock has to be paid for dollar for dollar, but to enable every reader of SUGGESTION to become a stockholder in the Motzorongo Co., I will make a fair business proposition to anyone that is willing to use a little energy.

To anyone sending in 100 full paid *bona fide* new subscriptions to SUGGESTION at $1.00 each I will have the secretary of The Motzorongo Co. issue a certificate for 5 shares of stock—value $50.

To anyone sending in 200 full paid *bona fide* new subscriptions at $1.00 each a certificate for 10 shares will be issued.

Now, will the workers come forward, please. Remember you will make $100 at once by sending in 200 subscriptions, but this $100 worth of stock will be yielding $100 per year in dividends in a few years. Is this worth the expenditure of a little energy on your part? It gives every reader of this magazine a chance to hold some Motzorongo stock. I am anxious to see how many of those that wrote to me really meant what they wrote when they said they were willing to do any kind of work for the company if they could be paid in stock.

Nothing less than 100 subscriptions can be received for this purpose, although they need not be sent in at one time. The offer is open for 60 days only.

---

### Ho! for Mexico!

The excursion for Mexico leaves Chicago January 26. Every subscriber contemplating making the trip should send his application to me at an early date, so that I can have a sleeping berth allotted to him.

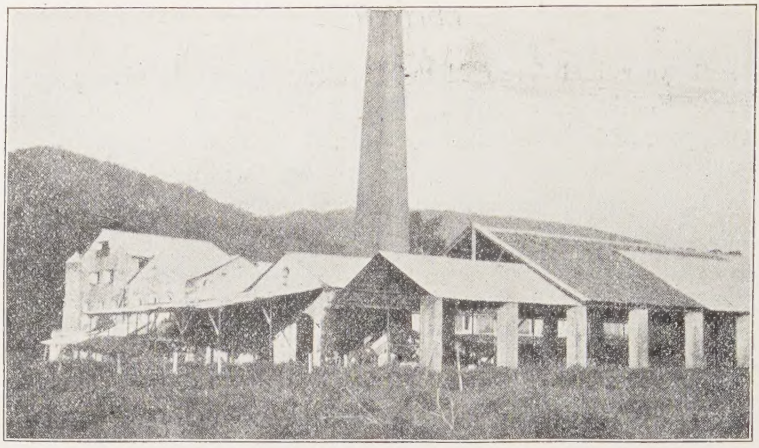
What a good time we shall have. Meeting as strangers from all over the country, we shall become intimately acquainted through three weeks' constant association. I wish every reader could join the party for I should like to meet you all personally. However, on our return I will issue an illustrated bulletin giving a full account of the trip. It will contain a photograph of the excursionists from THE SUGGESTION family, and descriptive articles written by subscribers.

I will mail this bulletin to any address on application.

The cost of the round trip to the City of Mexico is as follows:

| | |
|---|---|
| From Chicago | $69.20 |
| Minneapolis | 70.50 |
| Des Moines | 63.60 |
| Kansas City | 56.95 |

From Mexico City to Motzorongo the railway fare for round trip is $8.00. This must be added to the figures given above. The sleeper will cost about $28.00 for the round trip. Meals, on train, 50 cents each.—Ed.]



$300,000 SUGAR MILL ON MOTZORONGO.

# The Motzorongo Company

## Capital Stock, $1,250,000

Owners of 165,000 acres (over 250 square miles) of Mexican, tropical, rubber, pineapple, banana, sugar and coffee lands offers $400,000 worth (40,000 shares) of its treasury stock for sale at par. This stock will be sold at $10.00 per share each share being the equivalent of over 1 2-5 acres of the plantation, on which there are already improvements that could not be duplicated for $500,000 in gold. The plantation is in running order now and will probably pay a

### 20 Per Cent Dividend in 1903

Every $10-share will be worth $50 in a short time and will continue to increase in value rapidly.

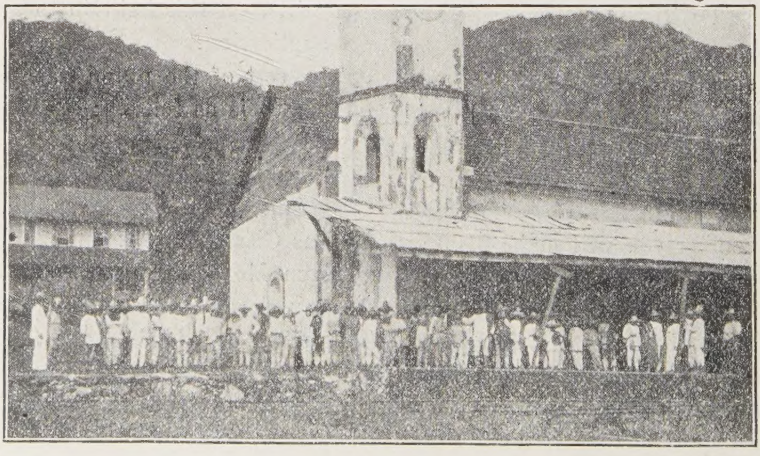
☞We have 60,000 acres of the finest sugar-cane land in Mexico and sugar cane yields $200 per acre.

There are a number of good Mexican plantation investments offered to the public, but this one is far ahead of them all. Many of these companies with 1000 to 7000 acres are capitalized for $300,000 to $2,500,000, while Motzorongo with its 165,000 acres and $500,000 worth of improvements, is capitalized for only $1,250,000 and its assets at the present time are worth more than the total capitalization.

### The Chance of a Lifetime

The block of 40,000 shares is the only stock of Motzorongo that will be offered at par, and as it is to be kept a close corporation and no more funds will be required, this will be the only opportunity to purchase stock. A few shares of this stock purchased now will yield a handsome

### Income for Life



PAY DAY AT MOTZORONGO